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**A  
HARMONY  
OF THE  
SYNOPTIC  
GOSPELS**

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**BURTON  
and  
GOODSPEED**





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# PALESTINE

IN THE  
TIME OF CHRIST  
BASED ON THE MOST  
RECENT SURVEYS.

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**A HARMONY  
OF  
THE SYNOPTIC GOSPELS**

**FOR  
HISTORICAL AND CRITICAL STUDY**

**BY  
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AND  
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## PREFACE

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THIS Harmony, like the Harmony of the Four Gospels prepared by William Arnold Stevens and Ernest D. Burton, and published first in 1894 and in a revised edition in 1904, is intended to promote and facilitate the historical study of the gospels. Twenty-three years ago, in this country at least, it was natural that a book of this character intended especially for use by the young and unlearned rather than by mature scholars should include the four gospels. The progress in the study of the gospels that has been made in two decades, and the popularization of the results of such study have brought it to pass that today there is as much need of a Harmony of the Synoptic Gospels which shall exhibit their parallelism, word by word, as there was in 1894 for a Harmony of the Four Gospels showing their parallelism paragraph by paragraph. It is now a commonplace of biblical study on the one hand that the Fourth Gospel is the product of a later time than that in which the Synoptic Gospels were produced and of a different kind of literary process; and on the other, that the first three gospels are related to one another by an intimate genealogical connection. These facts even the college student is called upon to recognize and take into account in his endeavor to ascertain the facts of Jesus' life and the elements of his teaching. To aid the student in perceiving the facts and their significance this book has been prepared. It is our hope to follow it in a few months by the issue of a work similar in character but employing the Greek text. But we are convinced that large and increasing numbers of students of the New Testament who do not read Greek are entitled to have the evidence put before them in the clearest way possible in English, and that the main facts are as perceptible in an English text properly arranged as in the Greek.

Our study of the Synoptic Problem, extending now through many years, has led us to certain very definite conclusions respecting the relation of the Synoptic Gospels to one another, and their literary sources.\* The purpose of this book,

\* See Burton, *Short Introduction to the Gospels*, chap. IV, Chicago, 1904; Burton, *Some Principles of Literary Criticism and their Application to the Synoptic Problem*, Chicago, 1904; Burton, "Some Phases

however, is not to demonstrate this theory; nor is its construction determined by that theory. It aims rather, as largely as possible in independence of all theories, to set the text of the several gospels in such parallelism as will make the facts themselves tell their own story with the utmost possible fullness and clearness.

In the arrangement of material we have been guided by the following rules, whose justification is, we believe, for the most part self evident:

1. The material has been divided into Parts corresponding to the divisions of the gospel material which seem to have been recognized and followed by the evangelists themselves.

2. The Parts have been divided into sections, the extent of which has been determined by the unity of the event or discourse. In other words, a new section is made to begin where there is reason to believe that the gospel writer himself intended to pass to a new subject. In the few instances in which the synoptists disagree among themselves as to the limits of the section, we have followed that writer who makes a division where the other makes none.

3. In respect to the order of sections, our practice has been the following:

(a) We have followed the order of Mark for all sections found in Mark, placing the parallel sections of Matthew and Luke in parallelism with those of Mark. The reason for this preference of the order of Mark over that of the other gospels is the fact now generally recognized, that it is historically and genetically prior to theirs.

(b) Sections found in Luke but not in Mark have been inserted along with the parallel in Matthew, when there is such, between Mark's sections at the point

of the Synoptic Problem," in *Journal of Biblical Literature*, Vol. XXXI, Pt. II, 1912. The theory itself may be briefly summarized as follows:

1. Our second gospel, or a document in large part identical with it, was employed as a source by both our first and third gospels.

2. Matthew and Luke also possessed in common a document containing substantially the non-Marcian material now found in Luke 3:1-9:50, viz., Luke 3: 1, 2, 7-15, 17, 18, 23-38; 4:2b-30; 5:1-11; 6:20-8:3. For convenience, it may be called G.

3. Matthew and Luke possessed a third document consisting substantially of the non-Marcian material now found in Luke 9:51-19:28, viz., Luke 9:51-18:14 and 19:1-28, from which Matthew drew about one half; or this portion of Luke is itself composite consisting of two documents, one of which Matthew possessed, but both of which were in the hands of Luke, probably already combined into one. The portion which was used by Luke only, and perhaps not in the hands of Matthew, may be called P1; the remainder Pm; or the whole document P.

4. Matthew also possessed a document not in the hands of Luke. It included about one hundred and fifty verses of sayings of Jesus, now scattered through chapters 5-25 of Matthew.

5. Besides these major sources, there were, undoubtedly, several minor sources of Matthew and Luke, oral or written, each having his own; thus e.g., for Luke, his infancy narrative and a special narrative of the passion and resurrection story; for Matthew, his infancy story and a source or sources of rather late origin and pertaining to the public ministry and to the passion history.

at which Luke has them. The reason for preferring Luke's order to Matthew's is that Luke's closer adherence to Mark's order makes it probable that, in respect to material drawn from other sources also, Luke reflects the original order more nearly than does Matthew.

(c) Sections found in Matthew only are inserted between the Mark and Luke sections at the point at which they are found in Matthew. For the purpose of these rules, the long discourses of Matthew are treated as single sections.

(d) In the infancy narratives, there being no material in Mark and no sections of Matthew and Luke that are parallel to one another, each gospel is kept in its own order and the two are so adjusted to one another as to give the most natural or self-consistent order of events.

(e) There are several instances in which Matthew and Mark have closely parallel accounts of an event, while Luke at a different point has a different account of what is nevertheless apparently the same event. In these instances, the Mark account with its Matthew parallel has been placed in the Mark position and the Luke account in the Luke position, but for the sake of showing the extent of the parallelism of the different accounts, the Luke account has been printed in brackets and in smaller type along side the Matthew-Mark account, and vice versa. For examples see §§21, 22, 26, 69.

(f) When in accordance with these rules any section of Matthew or Luke is not immediately followed by the next section of that gospel, there is inserted at the end of the section and in parenthesis, the sign + and a section number, the latter indicating the section in which the next succeeding portion of the gospel may be found.

Inasmuch as all the instances in which whole sections stand in Matthew in a different order from that of Mark or Luke or both of them, are found in Matt. 4:23-13:58 inclusive, and Luke's slight departure from Mark's order to the extent of a whole section, also falls between points corresponding to these in Matthew, it follows from our method of arrangement that:

(a) All sections of Mark stand in their own order.

(b) All sections of Luke are in their own order except §51 and §33.

(c) All sections of Matthew stand in their own order up to 4:25 (§23) and from 14:1 (§77) on.

Repeated material, which is always inclosed in brackets, being disregarded, the reader will therefore find all the gospels in their own order in §§1-23 and §§77-186. In §§24-76 he will find Mark in its own order and Luke usually



so: Matthew, which is in these sections much out of order, can be traced by the figures preceded by + and enclosed in parenthesis, at the end of the sections.

4. In the arrangement of material within the sections, our practice has been as follows:

(a) A distinction is made between parallel sections and parallel passages in non-parallel sections. Parallel sections are sections which by position and content or by content only, are shown to be as sections basally identical, narratives of the same event or discourses dealing with the same subject in closely parallel language. They may differ greatly in extent by reason of one evangelist including material which another omits. Parallel passages in non-parallel sections are those between which there is a close resemblance in thought or language, but which stand in sections not basally identical. The Harmony places in parallelism not only the whole of the two or more parallel sections, but also all parallel material in non-parallel sections, the latter, however, in smaller type and in brackets.

(b) When the parallel material of parallel sections is in the same order in the several parallel accounts, each is printed in its own order, with parallel phrases opposite one another.

(c) When the material of the parallel sections is differently placed within the sections, the several accounts are printed each in its own order, and attention is called to the parallelism of differently placed material by such expressions as "Cf. vs. 7." See, for example, §19.

(d) In the cases referred to under 3(e) the order of the controlling account, i.e., that which is at this point in its own position, is preserved and the sentences of the non-parallel account are, where necessary, transposed in order to correspond to it, but printed in full. They are in smaller type and enclosed in brackets. See, for example, §§21, 22, 26, 69.

(e) Sentences of parallel material drawn from non-parallel sections are printed in the order of the principal account or accounts, i.e., of those which stand here in accordance with 3 above. They are printed in smaller type and in brackets, or at the bottom of the page. All such material is found in larger type and without brackets in the section indicated by the section number enclosed in brackets at the end.

The text of the Gospels employed in the book is that of the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons. The courteous permission of the publishers to make use of it in this book is herewith gratefully acknowledged.

## PREFACE

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The footnotes are of two kinds:

(a) Superior figures prefixed or affixed to a word or phrase refer to the marginal readings of the American Revised Bible.

(b) Superior letters refer to parallel passages in non-parallel sections printed at the bottom of the page for lack of space in the parallel column; in one instance (p. 25), to an explanatory note of a different character.

It is our earnest hope that this book may contribute to a better understanding of the relations of the Gospels to one another, to a fuller knowledge of the life and teachings of the Lord Jesus, and thus to the deepening and enrichment of the spiritual life of our day.

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EDGAR JOHNSON GOODSPEED

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# ANALYTICAL OUTLINE OF THE SYNOPTIC GOSPELS

## PART I

### THE INFANCY NARRATIVES

SECTION TITLES.	PARALLEL SECTIONS.			PARALLEL MATERIAL IN NON-PARALLEL SECTIONS.			Page No.
	Matt.	Mark.	Luke.	Matt.	Mark.	Luke.	
1. Luke's Preface			1:1-4				1
2. The Genealogy (Matt.)	1:1-17		1:5-25			Cf. 3:23-34	1
3. The Birth of John Promised			1:26-33				3
4. The Annunciation to Mary				1:18b, 20b, 21			4
5. The Annunciation to Joseph	1:18-25					1:27; 2:5b; 1:31; cf. 1:35. 2:7a	4
6. Mary's Visit to Elizabeth			1:39-56				5
7. The Birth of John the Baptist			1:57-60				6
8. The Birth of Jesus			2:1-7	Cf. 2:1. 1:18b, 25a			7
9. The Angels and the Shepherds			2:8-20				7
10. The Circumcision			2:21				7
11. The Presentation in the Temple			2:22-39	2:23a			8
12. The Wise-men from the East	2:1-12					Cf. 2:4	8
13. The Flight into Egypt	2:13-23					2:39b	9
14. Childhood at Nazareth			2:40				10
15. Visit to Jerusalem			2:41-50				10
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17. The Ministry of the Baptist	3:1-12	1:1-8	3:1-20	4:17b. Cf. 11:10; 12:34; 23:33. 7:10; 14:3. 4	1:15b; 6:17, 18	Cf. 7:27; 3:21	11
18. The Baptism of Jesus	3:13-17	1:9-11	3:21-33	Cf. 3:6; 17:5; 1:1-16	Cf. 1:5; 9:7	Cf. 9:35	15
19. The Temptation	4:1-11	1:12, 13	4:1-13				17



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## PART III

## THE GALILEAN MINISTRY

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	Matt.	Mark.	Luke.	Matt.	Mark.	Luke.	
20. The Departure into Galilee	4:12-17	1:14, 15	4:14, 15	3:2; 4:24, 23a	Cf. 1:21. 1:28, 39	Cf. 4:31	20
21. The Rejection at Nazareth (Luke)			4:16-30	13:53-58	6:1-5		21
22. The Call of the Four (Matt.-Mark)	4:13-23	1:16-20				5:1-11	23
23. The Response to Jesus' Work	4:23-25			9:35	1:39; 6:6b; 1:28, 32, 34a; 3:7b, 8	4:44, 37, 40; 6:17b	25
24. A Day in Capernaum	8:14-17	1:31-34	4:31-41	Cf. 4:13. 7:28b, 29. Cf. 4:24	3:11		26
25. A Preaching Tour in Galilee		1:35-39	4:42-44	4:23; 9:35	6:6b		29
26. The Call of the Four (Luke)			5:1-11	4:18-22	1:16-20		30
27. The Healing of a Leper	8:1-4	1:40-45	5:12-16				31
28. The Healing of a Paralytic	9:1-8	2:1-12	5:17-26		Cf. 5:21		32
29. The Call of Levi	9:9-13	2:13-17	5:27-32				34
30. The Question about Fasting	9:14-17	2:18-22	5:33-39				35
31. Plucking Grain on a Sabbath	12:1-3	2:23-28	8:1-5				36
32. The Withered Hand	12:9-14	3:1-6	6:6-11			14:5, 3, 4a	38
33. The Fame of Jesus	12:15-21	3:7-12	6:17-19	4:25		Cf. 4:41	39
34. The Choosing of the Twelve		3:13-19a	6:12-16	Cf. 5:1. 10:2-4			41
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38. The Righteousness of the Kingdom and the Ostentation of the Jews	6:1-18			18:35. Cf. 26:41	Cf. 14:36, 38. 11:25	12:30; 11:2-4. Cf. 22:40	49
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42. The Golden Rule	7:12					6:31	56
43. On Doing Righteousness	7:13-27		8:43-49	22:40		13:24; 3:9b; 13:27	56
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45. The Centurion's Servant	9:5-13		7:1-10	Cf. 7:28a; 13:42, 50; 22:13b; 24:51; 25:30		13:29, 28b, a	59
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47. The Message from John the Baptist	11:2-30		7:18-35	Cf. 21:31b, 32. 13:9, 43b; 10:15	1:2; 4:9b, 23	16:16; 8:8b; 14:35b; 10:18-15, 12, 21, 22	61
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50. Charges of Casting out Demons by Beelzebub	12:22-45 9:32-34	3:19b-30		7:17, 18, 20. Cf. 7:16a. 3:7b. Cf. 23:33. 16: 4a	8:12	11:14, 15, 17-23; 12: 10. Cf. 11: 18b. 6:43, 44a, 45; 3:7b; 11: 16, 29, 30, 32, 31, 24- 26	66
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# ANALYTICAL OUTLINE

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# ANALYTICAL OUTLINE

SECTION TITLES.	PARALLEL SECTIONS.			PARALLEL MATERIAL IN NON-PARALLEL SECTIONS.			Pge. No.
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# PART I

## THE INFANCY NARRATIVES

### 1. LUKE'S PREFACE

LUKE 1:1-4

1 Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, 2 even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, 3 it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; 4 that thou mightest know the certainty concerning the things wherein thou wast instructed.

### 2. THE GENEALOGY (MATT.)

MATT. 1:1-17

[From LUKE 3:23-34]

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;

3 and Judah begat Perez and Zerah of Tamar;

and Perez begat Hezron; and Hezron begat Ram;

4 and Ram begat Amminadab;

and Amminadab begat Nahshon;

and Nahshon begat Salmon;

5 and Salmon begat Boaz of Rahab;

and Boaz begat Obed of Ruth; and Obed begat Jesse;

6 and Jesse begat David the king.

[34 Abraham  
Isaac  
Jacob

33 Judah

Perez  
Hezron  
Arni

Amminadab

32 Nahshon  
Salmon

Boaz  
Obed  
Jesse

<sup>1</sup> Or, fully established <sup>2</sup> Gr. words. <sup>3</sup> Or, which thou wast taught by word of mouth <sup>4</sup> Or, The genealogy of Jesus Christ <sup>5</sup> Or, birth: as in ver. 18. <sup>6</sup> Gr. Aram. <sup>7</sup> Some ancient authorities write Aram. <sup>8</sup> Many ancient authorities insert Admin between Arni and Amminadab, and one writes Admin for Amminadab. <sup>9</sup> Some ancient authorities write Sala.



## MATT. 1

And David begat Solomon  
of her *that had been the wife* of  
Uriah;  
7 and Solomon begat Rehoboam;  
and Rehoboam begat Abijah;  
and Abijah begat <sup>1</sup>Asa;  
8 and <sup>1</sup>Asa begat Jehoshaphat;  
and Jehoshaphat begat Joram;  
and Joram begat Uzziah;  
9 and Uzziah begat Jotham;  
and Jotham begat Ahaz;  
and Ahaz begat Hezekiah;  
10 and Hezekiah begat Manasseh;  
and Manasseh begat <sup>2</sup>Amon;  
and <sup>2</sup>Amon begat Josiah;  
11 and Josiah begat Jeconiah and his brethren, at the  
time of the <sup>3</sup>carrying away to  
Babylon.

12 And after the <sup>3</sup>carrying  
away to Babylon,  
Jechoniah begat <sup>4</sup>Shealtiel;  
and <sup>4</sup>Shealtiel begat Zerub-  
babel;  
13 and Zerubbabel begat Abi-  
ud;  
and Abiud begat Eliakim;  
and Eliakim begat Azor;  
14 and Azor begat Sadoc;  
and Sadoc begat Achim;  
and Achim begat Eliud;  
15 and Eliud begat Eleazar;  
and Eleazar begat Matthan;

[From LUKE 3]

31 David

Nathan

Mattatha  
Menna  
Melea

30 Eliakim  
Jonam  
Joseph  
Judas  
Symeon  
29 Levi

Matthat  
Jorim  
Eliezer

Jesus  
28 Er  
Elmadam  
Cosam  
Addi  
Melchi

27 Neri  
<sup>4</sup>Shealtiel

Zerubbabel

Rhesa  
Joanan  
26 Joda  
Josech  
Semein  
Mattathias  
Maath  
25 Naggai  
Eli  
Nahum  
Amos

<sup>1</sup> Gr. *Asaph*. <sup>2</sup> Gr. *Amos*. <sup>3</sup> Or, *removal to Babylon*. <sup>4</sup> Gr. *Salathiel*.

## MATT. 1

and Matthan begat Jacob;  
16 and Jacob begat Joseph the  
husband of Mary, of whom was  
born Jesus, who is called Christ.

17 So all the generations  
from Abraham unto David are  
fourteen generations; and from  
David unto the <sup>1</sup>carrying away  
to Babylon fourteen genera-  
tions; and from the <sup>1</sup>carrying  
away to Babylon unto the  
Christ fourteen generations.

[FROM LUKE 3]

Mattathias  
24 Joseph  
Jannai  
Melchi  
Levi  
Matthat  
23 Heli  
Joseph]. (§18)

## 3. THE BIRTH OF JOHN PROMISED

LUKE 1:5-25

5 There was in the days of Herod, king of Judæa, a certain priest, named Zacharias,  
of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was  
Elisabeth. 6 And they were both righteous before God, walking in all the commandments  
and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth  
was barren, and they both were now <sup>2</sup>well stricken in years.

8 Now it came to pass, while he executed the priest's office before God in the order  
of his course, 9 according to the custom of the priest's office, his lot was to enter into the  
<sup>1</sup>temple of the Lord and burn incense. 10 And the whole multitude of the people were  
praying without at the hour of incense. 11 And there appeared unto him an angel of  
the Lord standing on the right side of the altar of incense. 12 And Zacharias was troubled  
when he saw *him*, and fear fell upon him. 13 But the angel said unto him, Fear not,  
Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son,  
and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many  
shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and he shall  
drink no wine nor <sup>4</sup>strong drink; and he shall be filled with the Holy Spirit, even from  
his mother's womb. 16 And many of the children of Israel shall he turn unto the Lord  
their God. 17 And he shall <sup>6</sup>go before his face in the spirit and power of Elijah, to turn  
the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the  
just; to make ready for the Lord a people prepared *for him*. 18 And Zacharias said unto  
the angel, Whereby shall I know this? for I am an old man, and my wife <sup>6</sup>well stricken  
in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the  
presence of God; and I was sent to speak unto thee, and to bring thee these good tidings.  
20 And behold, thou shalt be silent and not able to speak, until the day that these things  
shall come to pass, because thou believedst not my words, which shall be fulfilled in their

<sup>1</sup> Or, removal to Babylon <sup>2</sup> Gr. advanced in their days. <sup>3</sup> Or, sanctuary <sup>4</sup> Gr. sikera. <sup>5</sup> Some ancient  
authorities read come nigh before his face. <sup>6</sup> Gr. advanced in her days.

## LUKE 1

season. 21 And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. 23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying, 25 Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.

## 4. THE ANNUNCIATION TO MARY

LUKE 1:26-38

26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee. 29 But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God. 31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: 33 and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 And Mary said unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God. 36 And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. 37 For no word from God shall be void of power. 38 And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

## 5. THE ANNUNCIATION TO JOSEPH

MATT. 1:18-25

18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy

<sup>a</sup> Matt. 1:18b. When his mother Mary had been betrothed to Joseph, before they came together. . . (§5)

<sup>b</sup> Matt. 1:20b, 21a. for that which is conceived in her is of the Holy Spirit. 21 And she shall bring forth a son; and thou shalt call his name JESUS; (§5)

<sup>c</sup> Cf. Matt. 1:20b. (§5)

<sup>d</sup> Luke 1:27. to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. (§4)

<sup>e</sup> Luke 2:5b. Mary, who was betrothed to him, being great with child. (§8)

<sup>1</sup> Or, at his tarrying <sup>2</sup> Or, sanctuary <sup>3</sup> Or, endured with grace <sup>4</sup> Many ancient authorities add blessed art thou among women. See ver. 42. <sup>5</sup> Or, grace <sup>6</sup> Gr. unto the ages. <sup>7</sup> Or, that which is to be born shall be called holy, the Son of God <sup>8</sup> Some ancient authorities insert of thee. <sup>9</sup> Or, is <sup>10</sup> Gr. bondmaid. <sup>11</sup> Or, generation: as in ver. 1. <sup>12</sup> Some ancient authorities read of the Christ.

## MATT. 1

Spirit. 19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. 20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: <sup>a</sup>for that which is <sup>1</sup>conceived in her is of the Holy Spirit. 21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 <sup>2</sup>Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name <sup>3</sup>Immanuel;

which is, being interpreted, God with us. 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; 25 <sup>b</sup>and knew her not till she had brought forth a son; and he called his name JESUS.

## 6. MARY'S VISIT TO ELISABETH

LUKE 1:39-56

39 And Mary arose in these days and went into the hill country with haste, into a city of Judah; 40 and entered into the house of Zacharias and saluted Elisabeth. 41 And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; 42 and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come unto me? 44 For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. 45 And blessed is she that <sup>4</sup>believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord. 46 And Mary said,

My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath looked upon the low estate of his <sup>5</sup>handmaid:

For behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things;

And holy is his name.

50 And his mercy is unto generations and generations

On them that fear him.

51 He hath showed strength with his arm;

He hath scattered the proud <sup>6</sup>in the imagination of their heart.

52 He hath put down princes from *their* thrones,

And hath exalted them of low degree.

53 The hungry he hath filled with good things;

And the rich he hath sent empty away.

<sup>a</sup> Luke 1:31. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. (§4) Cf. also Luke 1:35. (§4)

<sup>b</sup> Luke 2:7a. And she brought forth her firstborn son; (§8)

<sup>1</sup> Gr. begotten. <sup>2</sup> Is. 7:14. <sup>3</sup> Gr. Emmanuel. <sup>4</sup> Or, believed that there shall be <sup>5</sup> Gr. bondmaid. <sup>6</sup> Or, by



## LUKE 1

- 54 He hath given help to Israel his servant,  
That he might remember mercy  
55 (As he spake unto our fathers)  
Toward Abraham and his seed for ever.  
56 And Mary abode with her about three months, and returned unto her house.

## 7. THE BIRTH OF JOHN THE BAPTIST

## LUKE 1:57-80

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. 58 And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. 59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, what he would have him called. 63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. 66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,

- 68 Blessed be the Lord, the God of Israel;  
For he hath visited and wrought redemption for his people,  
69 And hath raised up a horn of salvation for us  
In the house of his servant David  
70 (As he spake by the mouth of his holy prophets that have been from of old),  
71 Salvation from our enemies, and from the hand of all that hate us;  
72 To show mercy towards our fathers,  
And to remember his holy covenant;  
73 The oath which he sware unto Abraham our father,  
74 To grant unto us that we being delivered out of the hand of our enemies  
Should serve him without fear,  
75 In holiness and righteousness before him all our days.  
76 Yea and thou, child, shalt be called the prophet of the Most High:  
For thou shalt go before the face of the Lord to make ready his ways;  
77 To give knowledge of salvation unto his people  
In the remission of their sins,  
78 Because of the <sup>1</sup>tender mercy of our God,  
<sup>2</sup>Whereby the dayspring from on high <sup>3</sup>shall visit us,  
79 To shine upon them that sit in darkness and the shadow of death;  
To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

<sup>1</sup> Or, heart of mercy    <sup>2</sup> Or, Wherein    <sup>3</sup> Many ancient authorities read *hath visited us*.

## 8. THE BIRTH OF JESUS

LUKE 2:1-7

1 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. 2 This was the first enrolment made when Quirinius was governor of Syria. 3 And all went to enrol themselves, every one to his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called <sup>Joseph</sup> "Bethlehem, because he was of the house and family of David; 5 to enrol himself with <sup>b</sup>Mary, who was betrothed to him, being great with child. 6 And it came to pass, while they were there, the days were fulfilled that she should be delivered. 7 <sup>c</sup>And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

No Support Evidence

## 9. THE ANGELS AND THE SHEPHERDS

LUKE 2:8-20

8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. 9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: 11 for there is born to you this day in the city of David a Saviour, who is <sup>a</sup>Christ the Lord. 12 And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child. 18 And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these sayings, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

## 10. THE CIRCUMCISION

LUKE 2:21

21 And when eight days were fulfilled for circumcising him, his name was called Jesus, which was so called by the angel before he was conceived in the womb.

<sup>a</sup> Cf. Matt. 2:1. (§12)

<sup>b</sup> Matt. 1:18b. When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. (§5)

<sup>c</sup> Matt. 1:25a. and knew her not till she had brought forth a son; (§5)

<sup>1</sup> Gr. the inhabited earth. <sup>2</sup> Or. night-watches <sup>3</sup> Or, Anointed Lord <sup>4</sup> Many ancient authorities read peace, good pleasure among men. <sup>5</sup> Gr. men of good pleasure. <sup>6</sup> Or, saying <sup>7</sup> Or, things

# 11. THE PRESENTATION IN THE TEMPLE

LUKE 2:22-39

22 And when the days of their purification <sup>1</sup>according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord 23 (as it is written in the law of the Lord, <sup>2</sup>Every male that openeth the womb shall be called holy to the Lord), 24 and to offer a sacrifice according to that which is said in the law of the Lord, <sup>3</sup>A pair of turtledoves, or two young pigeons. 25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, 28 then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy <sup>4</sup>servant depart, <sup>5</sup>Lord,

According to thy word, in peace;

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all peoples;

32 A light for <sup>6</sup>revelation to the Gentiles,

And the glory of thy people Israel.

33 And his father and his mother were marvelling at the things which were spoken concerning him; 34 and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and the rising of many in Israel; and for a sign which is spoken against; 35 yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was <sup>7</sup>of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. 38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. 39 And when they had accomplished all things that were according to the law of the Lord, <sup>8</sup>they returned into Galilee, to their own city Nazareth.

# 12. THE WISE-MEN FROM THE EAST

MATT. 2:1-12

1 Now when Jesus was born in <sup>9</sup>Bethlehem of Judæa in the days of Herod the king, behold, <sup>10</sup>Wise-men from the east came to Jerusalem, saying, 2 <sup>11</sup>Where is he that is born King of the Jews? for we saw his star in the east, and are come to <sup>12</sup>worship him. 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. 5 And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

<sup>a</sup> Matt. 2:23a. and came and dwelt in a city called Nazareth; (§13)

<sup>b</sup> Cf. Luke 2:4. (§8)

<sup>1</sup> Lev. 12:2-6. <sup>2</sup> Ex. 13:2, 12. <sup>3</sup> Lev. 12:8; 5:11. <sup>4</sup> Gr. *bondservant*. <sup>5</sup> Gr. *Master*. <sup>6</sup> Or, *the unveiling of the Gentiles* <sup>7</sup> Gr. *advanced in many days*. <sup>8</sup> Gr. *Magi*. Compare Esther 1:13; Dan. 2:12; Acts 13:6,8. <sup>9</sup> Or, *Where is the King of the Jews that is born?* <sup>10</sup> The Greek word denotes an act of reverence whether paid to a creature (see ch. 4:9; 18:26), or to the Creator (see ch. 4:10).

## MATT. 2

6 <sup>1</sup>And thou Bethlehem, land of Judah,  
 Art in no wise least among the princes of Judah:  
 For out of thee shall come forth a governor,  
 Who shall be shepherd of my people Israel.

7 Then Herod privily called the <sup>2</sup>Wise-men, and learned of them exactly <sup>3</sup>what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found *him*, bring me word, that I also may come and <sup>4</sup>worship him. 9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 And when they saw the star, they rejoiced with exceeding great joy. 11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. 12 And being warned of *God* in a dream that they should not return to Herod, they departed into their own country another way.

## 13. THE FLIGHT INTO EGYPT

## MATT. 2:13-23

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. 14 And he arose and took the young child and his mother by night, and departed into Egypt; 15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, <sup>5</sup>Out of Egypt did I call my son.

16 Then Herod, when he saw that he was mocked of the <sup>2</sup>Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the <sup>2</sup>Wise-men. 17 Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

18 <sup>6</sup>A voice was heard in Ramah,  
 Weeping and great mourning,  
 Rachel weeping for her children;  
 And she would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, 20 Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. 21 And he arose and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of *God* in a dream, he withdrew into the parts of Galilee, 23 <sup>7</sup>and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, <sup>8</sup>that he should be called a Nazarene. .

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<sup>6</sup> Luke 2:39b. they returned into Galilee, to their own city Nazareth. (§11)

<sup>1</sup> Mic. 5:2. <sup>2</sup> Gr. *Magi*. Compare Esther 1:13; Dan. 2:12; Acts 13:6, 8. <sup>3</sup> Or, *the time of the star that appeared*. <sup>4</sup> The Greek word denotes an act of reverence whether paid to a creature (see ch. 4:9; 18:26), or to the Creator (see ch. 4:10). <sup>5</sup> Hos. 11:1. <sup>6</sup> Jer. 31:15. <sup>7</sup> Is. 11:1 in the Heb.?



## 14. CHILDHOOD AT NAZARETH

LUKE 2:40

40 And the child grew, and waxed strong, <sup>1</sup>filled with wisdom: and the grace of God was upon him.

## 15. VISIT TO JERUSALEM

LUKE 2:41-50

41 And his parents went every year to Jerusalem at the feast of the passover. 42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the <sup>2</sup>teachers, both hearing them, and asking them questions: 47 and all that heard him were amazed at his understanding and his answers. 48 And when they saw him, they were astonished; and his mother said unto him, <sup>3</sup>Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? knew ye not that I must be <sup>4</sup>in my Father's house? 50 And they understood not the saying which he spake unto them.

## 16. EIGHTEEN YEARS AT NAZARETH

LUKE 2:51, 52

51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* <sup>5</sup>sayings in her heart.

52 And Jesus advanced in wisdom and <sup>6</sup>stature, and in <sup>7</sup>favor with God and men.

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<sup>1</sup> Gr. *becoming full of wisdom.* <sup>2</sup> Or, *doctors* See ch. 5:17; Acts 5:34. <sup>3</sup> Gr. *Child.* <sup>4</sup> Or, *about my Father's business* Gr. *in the things of my Father.* <sup>5</sup> Or, *things* <sup>6</sup> Or, *age* <sup>7</sup> Or, *grace*



# PART II

## THE PERIOD OF PREPARATION

### 17. THE MINISTRY OF THE BAPTIST

**MATT. 3:1-12**

**MARK 1:1-8**

**LUKE 3:1-20**

1 And in those days

1 The beginning of the <sup>1</sup>gospel of Jesus Christ, <sup>2</sup>the Son of God.

*Either 12 or 15*

cometh  
John the Baptist,  
preaching  
in the wilderness of Judæa,

[Cf. vs. 4 below]

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, 2 in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias

*wrong - only  
addition  
fact  
only one  
high priest  
at a time*

[Cf. vs. 5 below]

saying,  
2 <sup>a</sup>Repent ye;

in the wilderness.  
3 And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins;

*ness preda  
in a source*

for the kingdom of heaven is at hand.

3 For this is he that was spoken of through

Isaiah the prophet, saying,  
[Cf. Matt. 11:10 (§47)]

2 Even as it is written

<sup>3</sup>in  
Isaiah the prophet,  
<sup>4</sup>Behold, I send my messenger before thy face,  
Who shall prepare thy way;

4 as it is written

in the book of the words of  
Isaiah the prophet,  
[Cf. Luke 7:27 (§47)]

Matt. 4:17b.

Mark 1:15b.

<sup>a</sup>Repent ye;  
for the kingdom of heaven is at hand. (§20)

<sup>a</sup>and the kingdom of God is at hand: repent ye. (§20)

<sup>1</sup>Or, *good tidings*: and so elsewhere. <sup>2</sup>Some ancient authorities omit *the Son of God*. <sup>3</sup>Some ancient authorities read *in the prophets*. <sup>4</sup>Mal. 3:1.

## MATT. 3

1 The voice of one crying  
in the wilderness,  
Make ye ready the way of the  
Lord,  
Make his paths straight.

[Cf. vs. 1 above]

4 Now John himself  
had his raiment of  
camel's hair,  
and a leathern girdle  
about his loins;  
and his food was  
locusts and wild honey.

5 Then went out unto him

Jerusalem,  
and all Judæa,  
and all the region  
round about the Jordan;  
6 and they were baptized  
of him in the river Jordan,  
confessing their sins.

[Cf. vs. 4 above]

7 But when he saw many of  
the Pharisees and Sadducees  
coming  
to his baptism,  
he said unto them,

## MARK 1

3 1 The voice of one crying  
in the wilderness,  
Make ye ready the way of the  
Lord,  
Make his paths straight;

4 John came, who baptized  
in the wilderness  
and preached the baptism  
of repentance  
unto remission of sins.

[Cf. vs. 6 below]

5 And there went out unto him  
all the country of Judæa,  
and all they of Jerusalem;

and they were baptized  
of him in the river Jordan,  
confessing their sins.

6 And John  
was clothed with  
camel's hair,  
and had a leathern girdle  
about his loins,  
and did eat  
locusts and wild honey.

## LUKE 3

1 The voice of one crying  
in the wilderness,  
Make ye ready the way of the  
Lord,  
Make his paths straight.

5 Every valley shall be filled,  
And every mountain and hill  
shall be brought low;  
And the crooked shall become  
straight,  
And the rough ways smooth;  
6 And all flesh shall see the  
salvation of God.

[Cf. vs. 2 above]

[Cf. vs. 3 above]

[Cf. vs. 3 above]

[Cf. Luke 3:21. (§18)?]

7 He said therefore to  
the multitudes  
that went out  
to be baptized of him,

1 Is. 40:3. 2 Or, for baptism 3 Is. 40:3 ff.

## MATT. 3

•Ye offspring of vipers,  
who warned you to flee  
from the wrath to come?  
8 Bring forth therefore  
fruit worthy of <sup>1</sup>repentance:  
9 and think not to say  
within yourselves,  
We have Abraham to our  
father:  
for I say unto you, that  
God is able of these stones  
to raise up children unto  
Abraham.  
10 And even now the axe  
lieth at the root of the trees:  
<sup>2</sup>every tree therefore that  
bringeth not forth good fruit  
is hewn down,  
and cast into the fire.

## MARK. 1

*Added by  
writer  
himself*

*specially interested  
in publicans.*

*soldiers not Jews -  
Romans or mercenaries.*

## LUKE 3

<sup>a</sup>Ye offspring of vipers,  
who warned you to flee  
from the wrath to come?  
8 Bring forth therefore  
fruits worthy of <sup>1</sup>repentance,  
and begin not to say  
within yourselves,  
We have Abraham to our  
father:  
for I say unto you, that *everyone*  
God is able of these stones *must repent*  
to raise up children unto  
Abraham.  
9 And even now the axe also *immediately*  
lieth at the root of the trees:  
<sup>2</sup>every tree therefore that  
bringeth not forth good fruit  
is hewn down,  
and cast into the fire.

10 And the multitudes asked  
him, saying, What then must  
we do? 11 And he answered  
and said unto them, He that  
hath two coats, let him impart  
to him that hath none; and  
he that hath food, let him do  
likewise. 12 And there came  
also <sup>3</sup>publicans to be baptized,  
and they said unto him,  
Teacher, what must we do?  
13 And he said unto them,  
Extort no more than that  
which is appointed you. 14  
And <sup>3</sup>soldiers also asked him,  
saying, And we, what must we  
do? And he said unto them,  
Extort from no man by violence,  
neither accuse *any one* wrong-  
fully; and be content with  
your wages.

*John B. didn't last - didn't help people how to live - not inspired - Anti-Social - not interested in people - Jesus not Symbol of Baptism*

<sup>a</sup> Cf. Matt. 12:34 (§50); 23:33. (§157)

<sup>b</sup> Matt. 7:19. Every tree that  
bringeth not forth good fruit  
is hewn down,  
and cast into the fire. (§43)

<sup>1</sup> Or, your repentance <sup>2</sup> That is, collectors or renters of Roman taxes.

<sup>3</sup> Gr. soldiers on service. *Optimistic*

*Contrast to John* { *Jesus was a law of people - taught of life, & everyone would want to & would repent*

*called for no symbols at all*

## MATT. 3

11 I indeed baptize you  
in water unto repentance:  
but he that cometh after me  
is mightier than I,  
whose shoes  
I am not <sup>2</sup>worthy  
to bear:

he shall baptize you  
in the Holy Spirit  
and in fire:

12 whose fan is in his hand,  
and he will thoroughly  
cleanse his threshing-floor;  
and he will gather his wheat  
into the garner,  
but the chaff he will burn up  
with unquenchable fire.

[MATT. 14:3, 4]

[For Herod

had laid hold on John,  
and bound him,  
and put him in prison

for the sake of Herodias,  
his brother Philip's wife.

[Cf. vs. 3 above]

4 For John said unto him,  
It is not lawful for thee  
to have her.] (§77)

## MARK 1

7 And he preached, saying,

There cometh after me  
he that is mightier than I,  
the latchet of whose shoes  
I am not <sup>2</sup>worthy  
to stoop down and unloose.  
8 I baptized you in water;  
but he shall baptize you  
in the Holy Spirit.

[MARK 6:17, 18]

[For Herod himself  
had sent forth  
and laid hold upon John,  
and bound him  
in prison

for the sake of Herodias,  
his brother Philip's wife;  
for he had married her.

[Cf. vs. 17 above]

18 For John said unto Herod,  
It is not lawful for thee  
to have thy brother's wife.] (§77)

## LUKE 3

15 And as the people were  
in expectation, and all men  
reasoned in their hearts concern-  
ing John, whether haply  
he were the Christ;

16 John answered, saying  
unto them all,  
I indeed baptize you <sup>Q' again</sup>  
with water;  
but there cometh  
he that is mightier than I,  
the latchet of whose shoes  
I am not <sup>2</sup>worthy  
to unloose:

he shall baptize you  
in the Holy Spirit  
and in fire:

17 whose fan is in his hand,  
thoroughly  
to cleanse his threshing-floor,  
and to gather the wheat  
into his garner;  
but the chaff he will burn up  
with unquenchable fire.

18 With many other exhorta-  
tions therefore preached he  
<sup>3</sup>good tidings unto the people;

49 but Herod the tetrarch,

[Cf. vs. 20 below]

being reproved by him  
for Herodias  
his brother's wife,

and for all the evil things  
which Herod had done,  
20 added this also to them all,  
that he shut up John in prison

<sup>1</sup> Or, with    <sup>2</sup> Gr, sufficient.    <sup>3</sup> Or, the gospel

## 18. THE BAPTISM OF JESUS

MATT. 3:13-17

13 Then  
cometh Jesus  
from Galilee  
to the Jordan

unto John,  
to be baptized of him.

14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? 15 But Jesus answering said unto him, Suffer <sup>it</sup> now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

[Cf. Matt. 3:6. (§17)]

16 And Jesus,  
when he was baptized,

went up straightway  
from the water:  
and lo,  
the heavens were opened  
<sup>2</sup>unto him,  
and he saw the Spirit of God  
descending  
as a dove,  
and coming upon him;  
17 and lo, a voice  
out of the heavens, saying,  
"<sup>3</sup>This is my beloved Son,  
in whom I am well pleased.

[From MATT. 1:1-16]

[16 Joseph  
Jacob

MARK 1:9-11

9 And it came to pass  
in those days,  
that Jesus came  
from Nazareth of Galilee,

and was baptized  
of John

<sup>4</sup>in the Jordan.

[Cf. Mark 1:5. (§17)]

10 And straightway coming up  
out of the water,  
he saw  
the heavens rent asunder,

and the Spirit

as a dove  
descending upon him:  
11 and a voice came  
out of the heavens,  
Thou art my beloved Son,  
in thee I am well pleased.

LUKE 3:21-38

21 Now it came to pass,

when all the people were baptized,  
that, Jesus also  
having been baptized,  
and praying, (*addition*)

the heaven was opened,

22 and the Holy Spirit  
descended in a bodily form,  
as a dove,  
upon him,  
and a voice came  
out of heaven,  
Thou art my beloved Son;  
in thee I am well pleased.

23 And Jesus himself, when<sup>1</sup>  
he began to teach, was about *indefinite*  
thirty years of age, being the  
son (as was supposed) *virgin birth*  
of Joseph,  
the son of Heli,

<sup>a</sup> Cf. Matt. 17:5; Mark 9:7; Luke 9:35. (§88)

<sup>1</sup> Or, *me* <sup>2</sup> Some ancient authorities omit *unto him*. <sup>3</sup> Or, *This is my Son; my beloved in whom I am well pleased* See ch. 12:18. <sup>4</sup> Gr. *into*.



[From MATT. 1]

15 Matthan

Eleazar

Eliud

14 Achim

Sadoc

Azor

13 Eliakim

Abiud

Zerubbabel

12 <sup>1</sup>Shealtiel

Jechoniah

11 Josiah

10 <sup>2</sup>Amon

Manasseh

Hezekiah

9 Ahaz

Jotham

Uzziah

8 Joram

Jehoshaphat

<sup>3</sup>Asa

7 Abijah

Rehoboam

Solomon

6 David

Jesse

5 Obed

Boaz

Salmon

4 Nahshon

LUKE 3

24 the son of Matthat,

the son of Levi,

the son of Melchi,

the son of Jannai,

the son of Joseph,

25 the son of Mattathias

the son of Amos,

the son of Nahum,

the son of Eli,

the son of Naggai,

26 the son of Maath,

the son of Mattathias,

the son of Semein,

the son of Josech,

the son of Joda,

27 the son of Joanan,

the son of Rhesa,

the son of Zerubbabel,

the son of <sup>1</sup>Shealtiel,

the son of Neri,

28 the son of Melchi,

the son of Addi,

the son of Cosam,

the son of Elmadam,

the son of Er,

29 the son of Jesus,

the son of Eliezer,

the son of Jorim,

the son of Matthat,

the son of Levi,

30 the son of Symeon,

the son of Judas,

the son of Joseph,

the son of Jonam,

the son of Eliakim,

31 the son of Melea,

the son of Menna,

the son of Mattatha,

the son of Nathan,

the son of David,

32 the son of Jesse,

the son of Obed,

the son of Boaz,

the son of <sup>4</sup>Salmon,

the son of Nahshon,

<sup>1</sup> Gr. *Salathiel*. <sup>2</sup> Gr. *Amos*. <sup>3</sup> Gr. *Asaph*. <sup>4</sup> Some ancient authorities write *Sala*.

[From MATT. 1]

Aminadab

<sup>1</sup>Ram

3 Hezron

Perez

Judah

2 Jacob

Isaac

Abraham.] (§2)

LUKE 3

33 the son of Aminadab,

<sup>2</sup>the son of <sup>3</sup>Arni,

the son of Hezron,

the son of Perez,

the son of Judah,

34 the son of Jacob,

the son of Isaac,

the son of Abraham,

the son of Terah, the son of

Nahor, 35 the son of Serug,

the son of Reu, the son of Peleg,

the son of Eber, the son of

Shelah, 36 the son of Cainan,

the son of Arphaxad, the son

of Shem, the son of Noah, the

son of Lamech, 37 the son of

Methuselah, the son of Enoch,

the son of Jared, the son of

Mahalaleel, the son of Cainan,

38 the son of Enos, the son

of Seth, the son of Adam, the

son of God,

## 19. THE TEMPTATION

MATT. 4:1-11

1 Then was Jesus

led up  
of the Spirit

into the wilderness

to be tempted of the devil.

2 And when he had fasted  
forty days and forty nights,  
he afterward  
hungered.3 And the tempter came  
and said unto him,

MARK 1:12, 13

12 And straightway

the Spirit  
driveth him forth  
into the wilderness.13 And he was  
in the wilderness  
forty days  
tempted of Satan;

and he was with the wild beasts;

LUKE 4:1-13

1 And Jesus, full of the Holy  
Spirit, returned from the Jordan,  
and was led  
in the Spiritin the wilderness  
2 during forty days,  
being tempted of the devil.  
And he did eat nothing  
in those days:  
and when they were completed,  
he hungered.3 And the devil  
said unto him,<sup>1</sup> Gr. *Aram*. <sup>2</sup> Many ancient authorities insert *the son of Admin*: and one writes *Admin* for *Aminadab*. <sup>3</sup> Some ancient authorities write *Aram*.

## MATT. 4

If thou art the Son of God,  
command that these stones  
become <sup>1</sup>bread.  
4 But he answered and said,  
It is written, <sup>2</sup>Man shall not  
live by bread alone,  
but by every word that pro-  
ceedeth out of the mouth of God.  
[Cf. vss. 8-10 below]

5 Then the devil taketh him  
into the holy city;  
and he set him  
on the <sup>3</sup>pinnacle of the temple,  
6 and saith unto him,  
If thou art the Son of God,  
cast thyself down:  
for it is written,

<sup>4</sup>He shall give his angels  
charge concerning thee:

and,

On their hands they shall  
bear thee up,  
Lest haply thou dash thy foot  
against a stone.

## MARK 1

## LUKE 4

If thou art the Son of God,  
command this stone  
that it become <sup>6</sup>bread.  
4 And Jesus answered unto him,  
It is written, <sup>2</sup>Man shall not  
live by bread alone.

5 And he led him up,  
and showed him  
all the kingdoms of the <sup>6</sup>world  
in a moment of time.  
6 And the devil said unto him,  
To thee will I give all  
this authority,  
and the glory of them:  
for it hath been delivered  
unto me; and to whomsoever  
I will I give it.

7 If thou therefore wilt  
<sup>7</sup>worship before me,  
it shall all be thine.

8 And Jesus answered and  
said unto him,  
It is written,  
Thou shalt worship the Lord  
thy God, and him only shalt  
thou serve.

9 And he led him  
to Jerusalem,  
and set him  
on the <sup>3</sup>pinnacle of the temple,  
and said unto him,  
If thou art the Son of God,  
cast thyself down from hence:  
10 for it is written,

<sup>4</sup>He shall give his angels  
charge concerning thee,  
to guard thee:

11 and,

On their hands they shall  
bear thee up,  
Lest haply thou dash thy foot  
against a stone.

<sup>1</sup> Gr. *loaves*. <sup>2</sup> Dt. 8:3. <sup>3</sup> Gr. *wing*. <sup>4</sup> Ps. 91:11, 12. <sup>5</sup> Or, *a loaf*. <sup>6</sup> Gr. *the inhabited earth*. <sup>7</sup> The Greek word denotes an act of reverence, whether paid to a creature, or to the Creator (comp. marginal note on Mt. 2:2).

## MATT. 4

7 Jesus  
said unto him,  
Again it is written,  
<sup>1</sup>Thou shalt not make trial  
of the Lord thy God.  
8 Again, the devil taketh him  
unto an exceeding high moun-  
tain,  
and showeth him  
all the kingdoms of the world,  
and the glory of them;  
9 and he said unto him,  
All these things will I give thee,  
if thou wilt fall down  
and <sup>2</sup>worship me.  
10 Then saith Jesus unto him,  
Get thee hence, Satan:  
for it is written,  
<sup>3</sup>Thou shalt worship the Lord  
thy God, and him only shalt  
thou serve.  
11 Then the devil  
leaveth him;  
  
and behold, angels came and  
ministered unto him.

## MARK 1

and the angels  
ministered unto him.

## LUKE 4

12 And Jesus answering  
said unto him,  
It is said,  
<sup>1</sup>Thou shalt not make trial  
of the Lord thy God.

[Cf. vs. 5-8 above]

13 And when the devil  
had completed every temptation,  
he departed from him  
<sup>4</sup>for a season.

<sup>1</sup> Dt. 6:16. <sup>2</sup> See marginal note on ch. 2:2. <sup>3</sup> Dt. 6:13. <sup>4</sup> Or, *until*

# PART III

## THE GALILEAN MINISTRY

### 20. THE DEPARTURE INTO GALILEE

MATT. 4:12-17	MARK 1:14, 15	LUKE 4:14, 15
<p>12 Now when he heard that John was delivered up, he withdrew</p> <p>into Galilee;</p> <p>13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,</p> <p>15 <sup>1</sup>The land of Zebulun and the land of Naphtali,</p> <p><sup>2</sup>Toward the sea, beyond the Jordan,</p> <p>Galilee of the <sup>3</sup>Gentiles,</p> <p>16 The people that sat in darkness</p> <p>Saw a great light,</p> <p>And to them that sat in the region and shadow of death,</p> <p>To them did light spring up.</p> <p>17 From that time began Jesus</p> <p>to preach,</p> <p>and to say,</p> <p><sup>a</sup>Repent ye;</p> <p>for the kingdom of heaven is at hand.</p>	<p>14 Now after John was delivered up, Jesus came</p> <p>into Galilee,</p> <p>[Cf. Mark 1:21. (§24)]</p> <p>preaching the <sup>4</sup>gospel of God,</p> <p>15 and saying,</p> <p>The time is fulfilled,</p> <p>and <sup>a</sup>the kingdom of God is at hand:</p> <p>repent ye,</p> <p>and believe in the <sup>4</sup>gospel.</p>	<p>14 And Jesus returned in the power of the Spirit into Galilee:</p> <p>[Cf. Luke 4:31. (§24)]</p>

<sup>a</sup> Matt. 3:2. Repent ye; for the kingdom of heaven is at hand. (§17)

<sup>1</sup> Is. 9:1, 2. <sup>2</sup> Gr. *The way of the sea.* <sup>3</sup> Gr. *nations:* and so elsewhere. <sup>4</sup> Or, *good tidings:* and so elsewhere.



<p>[MATT. 4:24]</p> <p>[And the report of him went forth into all Syria.] (§23)</p>	<p>[MARK 1:28]</p> <p>[And the report of him went out straightway everywhere into all the region of Galilee round about.] (§24)</p>	<p>LUKE 4</p> <p>and a fame went out concerning him through all the region round about.</p>
<p>[MATT. 4:23a]</p> <p>[And <sup>1</sup>Jesus went about in all Galilee, teaching in their synagogues,] (§23).</p>	<p>[MARK 1:39]</p> <p>[And he went into their synagogues throughout all Galilee, preaching and casting out demons.] (§25)</p>	<p>15 And he taught in their synagogues, being glorified of all.</p>

## 21. THE REJECTION AT NAZARETH (LUKE)

<p>[MATT. 13:53-58]</p> <p>[And it came to pass, when Jesus had finished these parables, he departed thence. (§65)</p> <p>54 And coming into his own country</p> <p>he taught them in their synagogue,</p>	<p>[MARK 6:1-6a]</p> <p>[And he went out from thence; and he cometh into his own country; and his disciples follow him; 2 And when the sabbath was come, he began to teach in the synagogue:</p>	<p>LUKE 4:16-30</p> <p>16 And he came to Nazareth, where he had been brought up:</p> <p>and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.</p> <p>17 And there was delivered unto him <sup>2</sup>the book of the prophet Isaiah. And he opened the <sup>3</sup>book, and found the place where it was written,</p> <p>18 <sup>4</sup>The Spirit of the Lord is upon me,</p> <p><sup>5</sup>Because he anointed me to preach <sup>6</sup>good tidings to the poor:</p> <p>He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised,</p> <p>19 To proclaim the acceptable year of the Lord.</p> <p>20 And he closed the <sup>7</sup>book,</p>
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<sup>1</sup>Some ancient authorities read *he*. <sup>2</sup>Or, *a roll* <sup>3</sup>Or, *roll* <sup>4</sup>Is. 61:1 f. <sup>5</sup>Or, *Wherefore* <sup>6</sup>Or, *the gospel*

[MATT. 13]	[MARK 6]	LUKE 4
insomuch that they were astonished,	and <sup>4</sup> many hearing him were astonished,	and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears. 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said,
and said, Whence hath this man this wisdom, and these <sup>1</sup> mighty works?	saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and <i>what mean</i> such <sup>1</sup> mighty works wrought by his hands?	Is not this Joseph's son?
55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, <sup>2</sup> James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were <sup>3</sup> offended in him.	3 Is not this the carpenter, the son of Mary, and brother of <sup>2</sup> James, and Joses, and Judas, and Simon? and are not his sisters here with us? [Cf. vs. 2 above]	23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. 24 And he said, Verily I say unto you, No prophet is acceptable in his own country.
But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. 58 And he did not many <sup>1</sup> mighty works there	4 And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. 5 And he could there do no <sup>1</sup> mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief.] (§69)	
because of their unbelief.] (§69)	because of their unbelief.] (§69)	

<sup>1</sup> Gr. powers. <sup>2</sup> Or, Jacob <sup>3</sup> Gr. caused to stumble. <sup>4</sup> Some ancient authorities insert the. <sup>5</sup> Gr. power.

## LUKE 4

25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to <sup>1</sup>Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way.

## 22. THE CALL OF THE FOUR (MATT.-MARK)

## MATT. 4:18-22

18 And walking  
by the sea of Galilee,  
he saw two brethren,

Simon who is called Peter,

## MARK 1:16-20

16 And passing along  
by the sea of Galilee,  
he saw

Simon

## [LUKE 5:1-11]

[Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; 2 and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. 3 And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. 4 And when he had

<sup>1</sup> Gr. *Sarepta*.

## MATT. 4

## MARK 1

## [LUKE 5]

[Cf. vs. 21 below]

and Andrew his brother,  
 casting a net into the sea;  
 for they were fishers.  
 19 And he saith unto them,  
 Come ye after me,  
 and I will make you  
 fishers of men.  
 20 And they straightway

left the nets,  
 and followed him.  
 21 And going on  
 from thence  
 he saw two other brethren,  
<sup>1</sup>James the son of Zebedee,  
 and John his brother,  
 in the boat  
 with Zebedee their father,  
 mending their nets;

[Cf. vs. 19 below]

and Andrew the brother of Simon  
 casting a net in the sea;  
 for they were fishers.  
 17 And Jesus said unto them,  
 Come ye after me,  
 and I will make you  
 to become fishers of men.  
 18 And straightway they

left the nets,  
 and followed him.  
 19 And going on  
 a little further,  
 he saw  
<sup>1</sup>James the son of Zebedee,  
 and John his brother,  
 who also were in the boat  
 mending the nets.

left speaking, he said unto Simon,  
 Put out into the deep, and let  
 down your nets for a draught.  
 5 And Simon answered and  
 said, Master, we toiled all  
 night, and took nothing: but  
 at thy word I will let down  
 the nets. 6 And when they had  
 done this, they inclosed a great  
 multitude of fishes; and their  
 nets were breaking; 7 and they  
 beckoned unto their partners in  
 the other boat, that they should  
 come and help them. And they  
 came, and filled both the boats,  
 so that they began to sink.  
 8 But Simon Peter, when he  
 saw it, fell down at Jesus'  
 knees, saying, Depart from me;  
 for I am a sinful man, O Lord.  
 9 For he was amazed, and all  
 that were with him, at the  
 draught of the fishes which they  
 had taken;  
 10 and so were also <sup>1</sup>James and  
 John, sons of Zebedee,  
 who were partners with Simon

And Jesus said unto Simon,  
 Fear not; from henceforth

thou shalt catch men.  
 11 And when they had brought  
 their boats to land, they  
 left all,  
 and followed him.] (§26)

[Cf. vs. 10 above]

<sup>1</sup> Or, Jacob <sup>2</sup> Gr. take alive.

MATT. 4	MARK 1
and he called them. 22 And they straightway left the boat and their father,  and followed him. <sup>a</sup>	20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

## 23. THE RESPONSE TO JESUS' WORK

MATT. 4:23-25	[MARK 1:39]	[LUKE 4:44]
23 <sup>b</sup> And <sup>1</sup> Jesus went about in all Galilee, teaching in their synagogues,  and preaching the <sup>2</sup> gospel of the kingdom, and healing all manner of dis- ease and all manner of sickness among the people.	[ <sup>b</sup> And he went  into their synagogues throughout all Galilee, preaching  and casting out demons.] (§25)	[ <sup>b</sup> And he was  preaching in the synagogues of <sup>2</sup> Galilee.] (§25)
24 And the report of him went forth into all	[MARK 1:28] [And the report of him went out straightway everywhere into all	[LUKE 4:37] [And there went forth a rumor concerning him into every place of

<sup>a</sup> Up to this point Matthew agrees with Mark in the order of all sections of Mark which are paralleled in Matthew. From Matt. 14:1 to the end, except for very minor transpositions, Matthew again agrees with Mark in the order of all sections which in this portion of the gospel are paralleled in Mark. Between these two points not only is the order of the two gospels different, but Matthew includes certain material which in Mark lies outside these limits. In other words, if Mark is a source of Matthew, then up to Matt. 4:22 and from 14:1 to the end, the first evangelist preserved the order of his source for all material which in these portions of his gospel he took from Mark, but between these limits departed freely from the order of his source.

The student who wishes to follow Matthew's order and to observe his method can do so by taking the sections in their order through §22, from that point on to §76, studying them in the following order: 23, 35-44, 27, 45, 24, 66(+100), 67, 28-30, 63, 141b, 50b, 70-76, 47, 31-33, 50a, 51-65, 69, and again from §77 to the end, following the sections in the order in which they stand. For the convenience of the student, there is placed at the end of each section in which the Matthew material stands out of Matthew's own order, a number indicating the section in which the next succeeding passage of Matthew is found.

Matt. 9:35	Mark 6:6b
<sup>b</sup> And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the <sup>2</sup> gospel of the kingdom, and healing all manner of dis- ease and all manner of sickness. (§70)	<sup>b</sup> And he went round about the villages teaching. (§70)

<sup>1</sup> Some ancient authorities read *he*. <sup>2</sup> Or, *good tidings*: and so elsewhere <sup>3</sup> Very many ancient authorities read *Judæa*.



MATT. 4	[MARK 1]	[LUKE 4]
Syria:	the region of Galilee round about.] (§24)	the region round about.] (§24)
and	[MARK 1:32, 34a]	[LUKE 4:40]
they brought unto him all that were sick, holden with divers diseases and torments,	[And at even when the sun did set, they brought unto him all that were sick,	[And when the sun was setting, all they that had any sick with divers diseases
'possessed with demons, and epileptic, and palsied;	and them that were possessed with demons.	brought them unto him;
and he healed them.	34 And he healed many that were sick with divers diseases, and cast out many demons;] (§24)	and he laid his hands on every one of them and healed them.] (§24)
25 And there followed him great multitudes	[and a great multitude	[LUKE 6:17b] [and
from Galilee and Decapolis and Jerusalem and Judæa	from Galilee followed; and from Judæa, 8 and from Jeru- salem, and from Idumæa,	a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem,
and from beyond the Jordan. (+ §35)	and beyond the Jordan,  and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.] (§33)	and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases;] (§33)
24. A DAY IN CAPERNAUM		
MATT. 8:14-17 [Cf. Matt. 4:13. (§20)]	MARK 1:21-34	LUKE 4:31-41
	21 And they go into Capernaum; <i>favorite expression</i> and straightway on the sabbath day he entered into the synagogue and taught.	31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day:

Or, *demoniacs* Or, *all the things that he did*

[MATT. 7:28 <sup>b</sup> , 29]	MARK 1	LUKE 4
<p>[the multitudes were astonished at his teaching 29 for he taught them as <i>one</i> having authority, and not as their scribes.] (§44)</p>	<p>22 And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. 23 And straightway <sup>there</sup> was in their synagogue a man with an unclean spirit; <sup><i>demon possessed</i></sup> and <del>he</del> cried out, 24 saying, <sup><i>(spirit)</i></sup> <del>What</del> have <del>we</del> to do with thee, Jesus thou Nazarene? art thou come to destroy <u>us</u>? I know thee who thou art, the <u>Holy One of God</u>. 25 And Jesus rebuked <sup>1</sup>him, saying, Hold thy peace, and come out of him. 26 And the unclean spirit, <sup>2</sup><u>tearing</u> him and crying with a loud voice, came out of him.</p> <p>27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? <u>a new teaching!</u> <u>with authority</u> <u>he commandeth even the unclean spirits,</u> <u>and they obey him.</u></p>	<p>32 and they were astonished at his teaching; for his word was with authority.</p> <p>33 And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice, 34 <sup>3</sup>Ah! what have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him, having done him no hurt.</p> <p>36 And amazement came upon all, and they spake together, one with another, saying, What is <sup>4</sup>this word? for with authority and power he commandeth the unclean spirits, and they come out.</p>
<p>[Cf. Matt. 4:24. (§28)]</p> <p>14 And when Jesus was come into Peter's house,</p>	<p>28 And the report of him went out straightway everywhere into all the region of Galilee round about.</p> <p>29 And straightway, <sup>5</sup>when they were come out of the synagogue, they came into the house of Simon and Andrew, with <sup>4</sup>James and John.</p>	<p>37 And there went forth a rumor concerning him into every place of the region round about.</p> <p>38 And he rose up from the synagogue, and entered into the house of Simon.</p>

<sup>1</sup> Or, *it*    <sup>2</sup> Or, *convulsing*    <sup>3</sup> Some ancient authorities read *when he was come out of the synagogue, he came, etc.*    <sup>4</sup> Or, *Jacob*    <sup>5</sup> Or, *Let alone*    <sup>6</sup> Or, *this word, that with authority . . . come out?*

MATT. 8	MARK 1	LUKE 4
he saw his wife's mother lying sick of a fever.	30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: <i>not stated that she was possessed</i>	And Simon's wife's mother was holden with a great fever; and they besought him for her.
15 And he touched her hand,	31 and he came and took her by the hand and raised her up; and the fever left her,	39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.
and the fever left her; and she arose, and ministered unto him.	and she ministered unto them.	
16 And when even was come,	32 And at even <i>Sabbath</i> when the sun did set, <i>at sundown</i>	40 And when the sun was setting, all they that had
they brought unto him	they brought unto him all that were sick,	any sick with divers diseases brought them unto him;
many possessed with demons:	and them that were <u>possessed with demons.</u>	
and he cast out the spirits with a word,	33 And all the city was gath- ered together at the door.	
and healed all that were sick:	34 And he healed many that were sick with divers diseases, and cast out many demons;	and he laid his hands on every one of them, and healed them. <i>(front all out)</i>
	[MARK 3:11] [And the unclean spirits, whenever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.] (§33)	41 And demons also came out from many,
	and he suffered not the demons to speak, <u>because they knew him.</u> <sup>3</sup>	crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.
17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, <sup>2</sup> Himself took our infirmities, and bare our diseases. (+ §66)		

<sup>1</sup> Or, *demoniacs* <sup>2</sup> Is. 53:4. <sup>3</sup> Many ancient authorities add to be Christ. See Lk. 4:41.

25. A PREACHING TOUR IN GALILEE

MARK 1:35-39

35 And in the morning,  
a great while before day,  
he rose up and went out,  
and departed  
into a desert place,  
and there prayed.  
36 And Simon and they that  
were with him  
followed after him;  
37 and they found him,  
and say unto him,  
All are seeking thee.

38 And he saith unto them,  
Let us go elsewhere  
into the next towns,  
that I may preach

there also;  
for to this end came I forth.

39 <sup>a</sup>And he went

into their synagogues  
throughout all Galilee,  
preaching

and casting out demons.

LUKE 4:42-44

42 And  
when it was day,  
he came out  
and went  
into a desert place:

and the multitudes

sought after him,  
and came unto him,  
and would have stayed him,  
that he should not go from  
them.

43 But he said unto them,

I must preach <sup>2</sup>the good tid-  
ings of the kingdom of God  
to the other cities also:  
for therefore was I sent.

44 <sup>a</sup>And he was

preaching  
in the synagogues  
of <sup>4</sup>Galilee.

[MATT. 4:23]

<sup>a</sup>And <sup>1</sup>Jesus went about  
in all Galilee,  
teaching  
in their synagogues,  
  
and preaching  
the <sup>2</sup>gospel of the kingdom,  
and healing all manner of disease  
and all manner of sickness  
among the people.

Matt. 9:35

<sup>a</sup> And Jesus went about  
all the cities and the villages,  
teaching  
in their synagogues,  
and preaching  
the <sup>2</sup>gospel of the kingdom,  
and healing all manner of disease  
and all manner of sickness.  
(§70)

Mark 6:6b

<sup>a</sup> And he went round about  
the villages  
teaching. (§70)

<sup>1</sup> Some ancient authorities read *he*. <sup>2</sup> Or, *good tidings*: and so elsewhere. <sup>3</sup> Or, *the gospel* <sup>4</sup> Very many ancient authorities read *Judæa*.

26. THE CALL OF THE FOUR (LUKE)

[MATT. 4:18-22]

[And walking  
by the sea of Galilee,  
he saw two brethren,

Simon who is called Peter,

[Cf. vs. 21 below]

[MARK 1:16-20]

[And passing along  
by the sea of Galilee  
he saw

Simon

[Cf. vs. 19 below]

LUKE 5:1-11

1 Now it came to pass,  
while the multitude pressed  
upon him and heard the word  
of God,  
that he was standing  
by the lake of Gennesaret;  
2 and he saw two boats stand-  
ing by the lake: but the fisher-  
men had gone out of them, and  
were washing their nets. 3  
And he entered into one of  
the boats, which was Simon's,  
and asked him to put out a  
little from the land. And he  
sat down and taught the multi-  
tudes out of the boat. 4 And  
when he had left speaking,  
he said unto Simon, Put out  
into the deep, and let down  
your nets for a draught. 5  
And Simon answered and said,  
Master, we toiled all night,  
and took nothing: but at thy  
word I will let down the nets.  
6 And when they had done this,  
they inclosed a great multitude  
of fishes; and their nets were  
breaking; 7 and they beckoned  
unto their partners in the  
other boat, that they should  
come and help them. And  
they came, and filled both the  
boats so that they began to  
sink. 8 But Simon Peter,  
when he saw it, fell down at  
Jesus' knees, saying, Depart  
from me; for I am a sinful man,  
O Lord. 9 For he was amazed,  
and all that were with him,  
at the draught of the fishes  
which they had taken; 10 and  
so were also <sup>1</sup>James and John,

<sup>1</sup> Or, Jacob



## [MATT. 4]

and Andrew his brother,  
casting a net into the sea;  
for they were fishers.  
19 And he saith unto them,  
Come ye after me,  
and I will make you  
fishers of men.  
20 And they straightway  
left the nets, and followed him.  
21 And going on  
from thence  
he saw two other brethren,  
<sup>1</sup> James the son of Zebedee,  
and John his brother,  
in the boat  
with Zebedee their father,  
mending their nets;  
and  
he called them.  
22 And they straightway left  
the boat and their father,  
and followed him.] (§22)

## [MARK 1]

and Andrew the brother of Simon  
casting a net in the sea;  
for they were fishers.  
17 And Jesus said unto them,  
Come ye after me,  
and I will make you  
to become fishers of men.  
18 And straightway they  
left the nets, and followed him.  
19 And going on  
a little further,  
he saw  
<sup>1</sup> James the son of Zebedee,  
and John his brother,  
who also were in the boat  
mending the nets.  
20 And straightway  
he called them:  
and they left  
their father Zebedee in the boat  
with the hired servants,  
and went after him.] (§22)

## LUKE 5

sons of Zebedee,  
who were partners with Simon.

And Jesus said unto Simon,  
Fear not; from henceforth

thou shalt <sup>4</sup>catch men.  
11 And when they had brought  
their boats to land, they  
left all, and followed him.

[Cf. vs. 10 above]

## 27. THE HEALING OF A LEPER

## MATT. 8:1-4

1 And when he was come  
down from the mountain, great  
multitudes followed him.  
2 And behold,  
  
there came to him a leper  
  
and <sup>2</sup>worshipped him,  
saying,  
Lord, if thou wilt,  
thou canst make me clean.  
3 And

## MARK 1:40-45

40 And  
  
there cometh to him a leper,  
beseeching him,  
<sup>2</sup>and kneeling down to him,  
and saying unto him,  
If thou wilt,  
thou canst make me clean.  
41 And being moved with com-  
passion,

## LUKE 5:12-16

12 And it came to pass,  
while he was in one of the  
cities,  
behold, a man full of leprosy:  
and when he saw Jesus,  
  
he fell on his face,  
and besought him, saying,  
Lord, if thou wilt,  
thou canst make me clean.  
13 And

<sup>1</sup> Or, *Jacob* <sup>2</sup> See marginal note on ch. 2:2. <sup>3</sup> Some ancient authorities omit *and kneeling down to him*. <sup>4</sup> Gr. *take alive*.

MATT. 8	MARK 1	LUKE 5
<p>he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.</p> <p>4 And Jesus saith unto him, <sup>1</sup>See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. (+ §45)</p>	<p>he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. 42 And straightway the leprosy departed from him, and he was made clean. 43 And he <sup>2</sup>strictly charged him, and straightway sent him out, 44 and saith unto him, See thou say <u>nothing to any man:</u> but go show thyself to the priest, and offer for thy cleansing the things which Moses <sup>1</sup>commanded, for a testimony unto them.</p> <p>45 <u>But he went out, and began to publish it much, and to spread abroad the <sup>3</sup>matter,</u></p> <p><u>insomuch that <sup>4</sup>Jesus could no more openly enter into <sup>5</sup>a city, but was without in desert places: and they came to him from every quarter.</u></p>	<p>he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him.</p> <p>14 And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, <sup>1</sup>according as Moses commanded, for a testimony unto them.</p> <p>15 But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities.</p> <p>16 But he withdrew himself in the deserts, and prayed.</p>

## 28. THE HEALING OF A PARALYTIC

MATT. 9:1-8	MARK 2:1-12	LUKE 5:17-26
<p>1 And he entered into a boat, and crossed over, and came into his own city.</p>	<p>[Cf. Mark 5:21. (§68)]</p> <p>1 And when he entered again into Capernaum after some days, it was noised that he was <sup>6</sup>in the house. 2 And many were gathered together,</p>	<p>17 And it came to pass</p> <p>on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every</p>

<sup>1</sup> Lev. 13:49; 14:2 ff. <sup>2</sup> Or, sternly <sup>3</sup> Gr. word. <sup>4</sup> Gr. he. <sup>5</sup> Or, the city <sup>6</sup> Or, at home

## MATT. 9

2 And behold, they brought to him

a man sick of the palsy, lying on a bed:

and Jesus seeing their faith said unto the sick of the palsy, 'Son, be of good cheer; thy sins are forgiven.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus <sup>knowing</sup> their thoughts

said, Wherefore think ye evil in your hearts?

5 For which is easier, to say,

## MARK 2

so that there was no longer room *for them*, no, not even about the door:

and he spake the word unto them.

3 And they come, bringing unto him

a man sick of the palsy, borne of four.

4 And when they could not <sup>come nigh</sup> unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down

the <sup>bed</sup> whereon the sick of the palsy lay.

5 And Jesus seeing their faith saith unto the sick of the palsy, 'Son, thy sins are forgiven.

6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God?

8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?

9 Which is easier, to say

## LUKE 5

village of Galilee and Judea and Jerusalem:

and the power of the Lord was with him <sup>to</sup> heal.

18 And behold, men bring on a bed a man that was palsied:

and they sought to bring him in, and to lay him before him. 19 And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop,

and let him down through the tiles with his couch

into the midst before Jesus. 20 And seeing their faith, he said, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone?

22 But Jesus perceiving their <sup>reasonings</sup>,

answered and said unto them, 'Why reason ye in your hearts?

23 Which is easier, to say,

<sup>1</sup> Gr. Child. <sup>2</sup> Many ancient authorities read *seeing*. <sup>3</sup> Many ancient authorities read *bring him unto him*. <sup>4</sup> Or, *pallet* <sup>5</sup> Gr. *that he should heal*. Many ancient authorities read *that he should heal them*. <sup>6</sup> Or, *questionings* <sup>7</sup> Or, *What*

MATT. 9	MARK 2	LUKE 5
<p>Thy sins are forgiven; or to say, Arise,  and walk? 6 But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy),  Arise, and take up thy bed, and go unto thy house. 7 And he arose,  and departed to his house.  8 But when the multitude saw it, they were afraid, and glorified God,   who had given such authority unto men.</p>	<p>to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy <sup>2</sup>bed, and walk? 10 But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), 11 I say unto thee, Arise, take up thy <sup>2</sup>bed, and go unto thy house. 12 And he arose, and straightway took up the <sup>2</sup>bed, and went forth before them all;  insomuch that they were all amazed, and glorified God,  saying, We never saw it on this fashion.</p>	<p>Thy sins are forgiven thee; or to say, Arise,  and walk? 24 But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. 26 And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.</p>

29. THE CALL OF LEVI

MATT. 9:9-13	MARK 2:13-17	LUKE 5:27-32
<p>9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him. 10 And it came to pass, as he <sup>1</sup>sat at meat</p>	<p>13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by,  he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. 15 And it came to pass, that he was sitting at meat</p>	<p>27 And after these things he went forth,  and  beheld a <sup>2</sup>publican, named Levi, sitting at the place of toll, and said unto him, Follow me. 28 And he forsook all, and rose up and followed him. 29 And Levi made him a great feast</p>

<sup>1</sup> Gr. reclined: and so always.

<sup>2</sup> Or, pallet

<sup>3</sup> That is, collectors or renters of Roman taxes.

MATT. 9	MARK 2	LUKE 5
in the house, behold, many 'publicans and sinners came and sat down with Jesus and his disciples.	in his house, and many 'publicans and sinners  sat down with Jesus and his disciples: for there were many, and they followed him.	in his house: and there was a great multitude of 'publicans and of others  that were sitting at meat with them.
11 And when the Pharisees saw it, they	16 And the scribes <sup>5</sup> of the Pharisees, when they saw that he was eating with the sinners and 'publicans, said unto his disciples,	30 And <sup>5</sup> the Pharisees and their scribes
said unto his disciples,  Why eateth your Teacher with the 'publicans and sinners? 12 But when he heard it, he said, They that are <sup>2</sup> whole have no need of a physician, but they that are sick. 13 But go ye and learn what <i>this</i> meaneth, <sup>1</sup> I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.	<sup>6</sup> <i>How is it that</i> he eateth <sup>7</sup> and drinketh with 'publicans and sinners? 17 And when Jesus heard it, he saith unto them, They that are <sup>2</sup> whole have no need of a physician, but they that are sick:  <u>I came not to call</u> <u>the righteous, but sinners.</u>	murmured against his disciples, saying, Why do ye eat and drink with the 'publicans and sinners? 31 And Jesus answering said unto them, They that are <sup>9</sup> in health have no need of a physician; but they that are sick.
		32 I am not come to call the righteous but sinners to repentance.

## 30. THE QUESTION ABOUT FASTING

*another controversy*

MATT. 9:14-17	* MARK 2:18-22 <i>Gr. Baptist</i>	LUKE 5:33-39
14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast <sup>4</sup> oft,	18 And John's disciples and the Pharisees were fasting: and they come  and say unto him, Why do John's disciples and the disciples of the Pharisees fast,	33 And they said unto him, The disciples of John  fast often, and make supplications; <i>like-</i> <i>wise</i> also the disciples of the Pharisees;

<sup>1</sup> That is, collectors or renters of Roman taxes. <sup>2</sup> Gr. strong. <sup>3</sup> Hos. 6:6. <sup>4</sup> Some ancient authorities omit oft. <sup>5</sup> Some ancient authorities read and the Pharisees. <sup>6</sup> Or, He eateth . . . sinners <sup>7</sup> Some ancient authorities omit and drinketh. <sup>8</sup> Or, the Pharisees and the scribes among them <sup>9</sup> Gr. sound.

\* *John's movement independent —  
continued until 2nd cent*



MATT. 9	MARK 2	LUKE 5
but thy disciples fast not? 15 And Jesus said unto them, Can the 'sons of the bridechamber mourn, as long as the bridegroom is with them?	but thy disciples fast not? 19 And Jesus said unto them, Can the 'sons ( <i>achus!</i> ) of the bridechamber fast, while the bridegroom is with them? as long as they have the bride- groom with them, they cannot fast.	but thine eat and drink. 34 And Jesus said unto them, Can ye make the 'sons of the bridechamber fast, while the bridegroom is with them?
but the days will come, when the bridegroom shall be taken away from them, and then will they fast.	20 <u>But the days will come,</u> <u>when the bridegroom shall</u> <u>be taken away from them,</u> <u>and then will they fast</u> <u>in that day.</u> <i>added later</i>	35 But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.
16 And no man putteth a piece of undressed cloth	<i>Good example</i> 21 No man seweth a piece of undressed cloth	36 And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new,
upon an old garment; for that which should fill it up taketh from the garment,  and a worse rent is made.	on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. <i>This message doesn't fit in with old teaching.</i>	and also the piece from the new will not agree with the old.
17 Neither do men put new wine into old <sup>2</sup> wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved. (+ §68)	22 And no man putteth new wine into old <sup>2</sup> wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.	37 And no man putteth new wine into old <sup>2</sup> wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. 38 But new wine must be put into fresh wine-skins.
		39 And no man having drunk old wine desireth new; for he saith, The old is <sup>3</sup> good.

### 31. PLUCKING GRAIN ON A SABBATH

MATT. 12:1-8	MARK 2:23-28	LUKE 6:1-5
1 At that season	23 And it came to pass,	1 Now it came to pass on a <sup>4</sup> sabbath,

<sup>1</sup> That is, companions of the bridegroom. <sup>2</sup> That is, skins used as bottles. <sup>3</sup> Many ancient authorities read better. <sup>4</sup> Many ancient authorities insert *second-first*.

MATT. 12	MARK 2	LUKE 6
Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck and to eat.	that he was going on the sabbath day through the grainfields; and his disciples <sup>a</sup> began, as they went, to pluck the ears.	that he was going through the grainfields; and his disciples plucked the ears, and did eat, rubbing them in their hands.
2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.	24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?	2 But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day?
3 But he said unto them, <sup>1</sup> Have ye not read what David did, when he was hungry, and they that were with him; 4 how he entered into the house of God, and <sup>2</sup> ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?	25 And he said unto them, <sup>1</sup> Did ye never read what David did, when he had need, and was hungry, he, and they that were with him? 26 How he entered into the house of God <sup>a</sup> when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?	3 And Jesus answering them said, <sup>1</sup> Have ye not read even this, what David did, when he was hungry, he, and they that were with him; 4 how he entered into the house of God, and took and ate the showbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone?
5 Or have ye not read in the law, <sup>3</sup> that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? 6 But I say unto you, that <sup>4</sup> one greater than the temple is here. 7 But if ye had known what this meaneth,	27 And he said unto them,	5 And he said unto them,

<sup>1</sup> 1 S. 21:6. <sup>2</sup> Some ancient authorities read *they ate*. <sup>3</sup> Num. 28:9, 10. <sup>4</sup> Gr. *a greater thing*.  
<sup>a</sup> Gr. *began to make their way plucking*. <sup>b</sup> Some ancient authorities read *in the days of Abiathar the high priest*.

## MATT. 12

I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is lord of the sabbath.

## MARK 2

*(That statement in the 3 gospels)*

The sabbath was made for man and not man for the sabbath:

28 so that the Son of man is lord even of the sabbath

## LUKE 6

The Son of man is lord of the sabbath.

## 32. THE WITHERED HAND

## MATT. 12:9-14

9 And he departed thence,

and went into their synagogue:

10 and behold, a man having a withered hand.

And they

asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man of more value than a sheep!

## MARK 3:1-6

1 And he entered again into the synagogue;

and there was a man there who had his hand withered.

2 And they

watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man that had his hand withered,

\*Stand forth.

## LUKE 6:6-11

6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered.

7 And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him.

8 But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth.

[LUKE 14:5]

[And he said unto them, Which of you shall have \*an ass or an ox fallen into a well

and will not straightway draw him up on a sabbath day?] (§123)

\* Hos. 6:6. \* Gr. Arise into the midst. \* Many ancient authorities read a son. See ch. 13:15.

## MATT. 12

<sup>a</sup>Wherefore it is lawful  
to do good on the sabbath day.

13 Then saith he to the man,  
Stretch forth thy hand.  
And he stretched it forth;  
and it was restored whole,  
as the other.

14 But the Pharisees  
went out, and

took counsel against him,  
how they might destroy him.

## MARK 3

4 <sup>a</sup>And he saith unto them,  
Is it lawful  
on the sabbath day to do good,  
or to do harm? to save a life,  
or to kill?

But they held their peace.  
5 And when he had looked  
round about on them with anger,  
being grieved at the hardening  
of their heart,

he saith unto the man,  
Stretch forth thy hand.  
And he stretched it forth;  
and his hand was restored.

6 And the Pharisees  
went out, and  
straightway with the Herodians  
took counsel against him,  
how they might destroy him.

## LUKE 6

9 <sup>a</sup>And Jesus said unto them,  
I ask you, Is it lawful  
on the sabbath to do good,  
or to do harm? to save a life,  
or to destroy it?

10 And he looked  
round about on them all,

and said unto him,  
Stretch forth thy hand.  
And he did so:  
and his hand was restored.

11 But they  
were filled with 'madness; and  
communed one with another  
what they might do to Jesus.  
(+§34)

## 33. THE FAME OF JESUS

## MATT. 12:15-21

15 And Jesus perceiving it  
withdrew from thence:  
and many  
followed him;

[MATT. 4:25]

[And there followed him great  
multitudes  
from Galilee and Decapolis  
and Jerusalem and Judæa

## MARK 3:7-12

7 And Jesus  
with his disciples  
withdrew to the sea:  
and a great multitude  
from Galilee followed;

and  
from Judæa,  
8 and from Jerusalem,

## LUKE 6:17-19

17 and he came down  
with them,  
and stood on a level place,  
<sup>b</sup>and a great multitude  
of his disciples

and a great number of the  
people

from all Judæa  
and Jerusalem,

<sup>b</sup> Cf. Matt, 5:1 (§35)

Luke 14:3, 4a

<sup>a</sup> And Jesus answering spake unto  
the lawyers and Pharisees, saying,  
Is it lawful  
to heal on the sabbath  
or not?  
4 But they held their peace. (§123)

<sup>1</sup> Or, foolishness

[MATT. 4]	MARK 3	LUKE 6
and from beyond the Jordan.] (§23)	and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing 'what great things he did, came unto him.	and the sea coast of Tyre and Sidon,
MATT. 12 and he healed them all,	9 And he spake to his dis- ciples, that a little boat should wait on him because of the crowd, lest they should throng him:	who came to hear him, and to be healed of their diseases;
16 and charged them that they should not make him known: 17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, 18 Behold, my <sup>2</sup> servant whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judg- ment to the <sup>3</sup> Gentiles. 19 He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets.	10 for he had healed many; insomuch that as many as had <sup>4</sup> plagues <sup>4</sup> pressed upon him that they might touch him.  11 And the unclean spirits, whosoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he charged them much that they should not make him known.	18 and they that were troubled with unclean spirits were healed. 19 And all the multitude sought to touch him; for power came forth from him, and healed <i>them</i> all. (+§35)
		[Cf. Luke 4:41. (§24)]

<sup>1</sup> Is. 42:1 ff. <sup>2</sup> See marginal note on Acts 3:13. <sup>3</sup> See marginal note on ch. 4:15. <sup>4</sup> Or, all the things that he did <sup>4</sup> Gr. scourges. <sup>4</sup> Gr. fell.



## MATT. 12

20 A bruised reed shall he not  
break,  
And smoking flax shall he  
not quench,  
Till he send forth judgment  
unto victory.  
21 And in his name shall the  
<sup>1</sup>Gentiles hope. (+§50)

## 34. THE CHOOSING OF THE TWELVE

	MARK 3:13-19a	LUKE 6:12-16
[Cl. Matt. 5:1 (§35)]	13 And he goeth up into the mountain,	12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. 13 And when it was day, he called his disciples;
[MATT. 10:2-4] [Now the names of the twelve apostles are these:	and calleth unto him whom he himself would; and they went unto him. 14 And he appointed twelve,  <sup>4</sup> that they might be with him, and that he might send them forth to preach, 15 and to have authority to cast out demons: 16 <sup>5</sup> and Simon he surnamed Peter; 17 and <sup>2</sup> James the son of Zebedee, and John the brother of <sup>2</sup> James; and them he surnamed Boaner- ges, which is, Sons of thunder: 18 and Andrew, and Philip, and Bartholomew,	and he chose from them twelve, whom also he named apostles:  14 Simon, whom he also named Peter, and Andrew his brother, and <sup>2</sup> James and John,
The first, Simon, who is called Peter, and Andrew his brother; <sup>2</sup> James the son of Zebedee, and John his brother;	and Matthew, and Thomas, and <sup>2</sup> James the son of Alphæus, and Thaddæus,	and Philip and Bartholomew,  15 and Matthew and Thomas, and <sup>2</sup> James the son of Alphæus,
3 Philip, and Bartholomew; Thomas, and Matthew the <sup>3</sup> publican;		
<sup>2</sup> James the son of Alphæus, and Thaddæus;		

<sup>1</sup>See marginal note on ch. 4:15. <sup>2</sup>Or, *Jacob* <sup>3</sup>See marginal note on ch. 5:46. <sup>4</sup>Some ancient authorities add *whom also he named apostles*. See Lk. 6:13; comp. ch. 6:30. <sup>5</sup>Some ancient authorities insert *and he appointed twelve*.

[MATT. 10]	MARK 3	LUKE 6
<p>4 Simon the <sup>1</sup>Cananaean,</p> <p>and Judas Iscariot, who also <sup>2</sup>betrayed him.] (§70)</p>	<p>and Simon the <sup>1</sup>Cananaean,</p> <p>19 and Judas Iscariot, who also <sup>2</sup>betrayed him.</p>	<p>and Simon who was called the Zealot, 16 and Judas the <sup>4</sup>son of <sup>5</sup>James, and Judas Iscariot, who became a traitor; (+§33)</p>

### THE SERMON ON THE MOUNT, §§35-44

#### 35. THE CHARACTER AND DUTIES OF DISCIPLES

*good subtitle*

MATT. 5:1-16	[Cf. Mark 3:13. (§34)]	LUKE 6:20-26
<p>1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: 2 and he opened his mouth</p> <p>and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.</p> <p>4 <sup>3</sup>Blessed are they that mourn: for they shall be com- forted.</p> <p>5 Blessed are the meek: for they shall inherit the earth.</p> <p>6 Blessed are they that hun- ger and thirst after righteousness: for they shall be filled.</p> <p>7 Blessed are the merciful: for they shall obtain mercy.</p> <p>8 Blessed are the pure in heart: for they shall see God.</p> <p>9 Blessed are the peace- makers: for they shall be called sons of God.</p> <p>10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.</p>	<p><i>The original three Beatitudes</i></p>	<p>[Cf. Luke 6:12, 15 (§34); Luke 6:17 (§33)]</p> <p>20 And he lifted up his eyes on his disciples, and said, Blessed are ye poor: <i>when the Kingdom</i> for yours is the kingdom of God. <i>comes with</i></p> <p>* 21 Blessed are ye that hun- ger now: for ye shall be filled.</p> <p>* Blessed are ye that weep now: for ye shall laugh.</p>

<sup>1</sup> Or, Zealot See Lk. 6:15; Acts 1:13. <sup>2</sup> Or, delivered him up <sup>3</sup> Some ancient authorities transpo-  
ver. 4 and 5. <sup>4</sup> Or, brother See Jude 1. <sup>5</sup> Or, Jacob

MATT. 5

11 Blessed are ye when men shall

reproach you,  
and persecute you,  
and say all manner of evil  
against you falsely,  
for my sake.

12 Rejoice,  
and be exceeding glad:  
for great is your reward  
in heaven:  
for so persecuted  
they the prophets  
that were before you.

13 Ye are the salt of the earth:

but if the salt  
have lost its savor,  
wherewith shall it be salted?  
it is thenceforth good for  
nothing,  
but to be cast out and trodden  
under foot of men.

14 Ye are the light of the world.

A city set on a hill cannot be hid.

15 <sup>a</sup> Neither do men  
light a lamp,

*Pass Matt. 22.  
forgot to change to  
3rd person  
could have been  
in determinative*

*Mr. George O. Carver  
DATA GABBS  
M. J. O. Carver  
Division*

[MARK 9:50]

[but if the salt  
have lost its saltiness,  
wherewith will ye season it?] (§94)

[MARK 4:21]

[And he said unto them,

<sup>a</sup> Is the lamp brought

LUKE 6

22 Blessed are ye, when men  
shall hate you, and when they  
shall separate you from their  
company, and  
reproach you,

and cast out your name as evil,

for the Son of man's sake.

23 Rejoice in that day,  
and leap for joy:

for behold, your reward is great  
in heaven;

for in the same manner did  
their fathers unto the prophets.

24 But woe unto you that  
are rich! for ye have received  
your consolation. 25 Woe un-  
to you, ye that are full now!  
for ye shall hunger. Woe  
unto you, ye that laugh now!  
for ye shall mourn and weep.  
26 Woe unto you, when all  
men shall speak well of you!  
for in the same manner did  
their fathers to the false  
prophets.

[LUKE 14:34b, 35c]

[but if even the salt  
have lost its savor,  
wherewith shall it be seasoned?  
35 It is fit neither for the land  
nor for the dunghill:  
men cast it out.] (§124)

[LUKE 11:33]

[<sup>a</sup> No man,  
when he hath lighted a lamp,

Luke 8:16

<sup>a</sup> And no man  
when he hath lighted a lamp,

MATT. 5

and put it  
under the bushel,

but on the stand;  
and it shineth unto all  
that are in the house.

16 Even so let your light  
shine before men; that they  
may see your good works, and  
glorify your Father who is in  
heaven.

[MARK 4]

to be put  
under the bushel,  
or under the bed,  
and not to be put  
on the stand?] (§55)

[LUKE 11]

putteth it in a cellar,  
neither under the bushel,

but on the stand,  
that they which enter in  
may see the light.] (§108)

36. THE RIGHTEOUSNESS OF THE KINGDOM AND THE LAW

MATT. 5:17-20

17 Think not that I came  
to destroy the law or the  
prophets: I came not to de-  
stroy, but to fulfil. 18 For  
verily I say unto you,

Till heaven  
and earth pass away,  
one jot or one tittle shall in no  
wise pass away from the law,  
till all things be accomplished.  
19 Whosoever therefore shall  
break one of these least com-  
mandments, and shall teach  
men so, shall be called least  
in the kingdom of heaven: but  
whosoever shall do and teach  
them, he shall be called great  
in the kingdom of heaven.

20 For I say unto you, that  
except your righteousness shall  
exceed the righteousness of the  
scribes and Pharisees, ye shall  
in no wise enter into the king-  
dom of heaven.

[LUKE 16:17]

[But it is easier for heaven  
and earth to pass away,  
than for one tittle of the law  
to fall.] (§129)

covereth it with a vessel,  
or putteth it under a bed;  
but putteth it  
on a stand,  
that they that enter in  
may see the light. (§55)

37. THE RIGHTEOUSNESS OF THE KINGDOM AND THE TEACHING OF THE SYNAGOGUE

MATT. 5:21-48

21 Ye have heard that it was said to them of old time, 'Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 but I say unto you, that every one who is angry with his brother<sup>2</sup> shall be in danger of the judgment; and whosoever shall say to his brother, 'Raca, shall be in danger of the council; and whosoever shall say, 'Thou fool, shall be in danger <sup>3</sup>of the hell of fire. 23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art with him in the way;

lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

27 Ye have heard that it

*B part is added*

*not unique with Jesus*

LUKE 6:27-36

[LUKE 12:58, 59]

[For as thou art going with thine adversary before the magistrate,

on the way give diligence to be quit of him; lest haply he drag thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison.

59 I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.] (§117)

<sup>1</sup> Ex. 20:13; Dt. 5:17. <sup>2</sup> Many ancient authorities insert *without cause*. <sup>3</sup> An expression of contempt. <sup>4</sup> Or, *Moreh*, a Hebrew expression of condemnation. <sup>5</sup> Gr, *unto* or *into*. <sup>6</sup> Gr. *Gehenna* of fire. <sup>7</sup> Some ancient authorities omit *deliver thee*. <sup>8</sup> Gr. *exactor*.



MATT. 5

was said, <sup>1</sup>Thou shalt not commit adultery: 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 <sup>a</sup>And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into <sup>2</sup>hell.  
30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into <sup>2</sup>hell.

31 It was said also, <sup>1</sup>Whosoever shall put away his wife, let him give her a writing of divorcement:  
*a.T. regulation*

Matt. 18:9, 8

9 <sup>a</sup>And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the <sup>4</sup>hell of fire.  
8 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. (§94)

LUKE 6

[MARK 9:47, 43]

[47 <sup>a</sup>And if thine eye cause thee to stumble,

cast it out:  
it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into <sup>2</sup>hell;  
43 And if thy hand cause thee to stumble, cut it off:

it is good for thee to enter into life maimed,

rather than having thy two hands to go into <sup>2</sup>hell, into the unquenchable fire.] (§94)

<sup>1</sup>Ex. 20:14; Dt. 5:18. <sup>2</sup>Gr. Gehenna. <sup>3</sup>Dt. 24:1, 3. <sup>4</sup>Gr. Gehenna of fire.

MATT. 5

32 "but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33 Again, ye have heard that it was said to them of old time, [Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black. 37 "But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: 39 but I say unto you,

original teaching of Jesus

[LUKE 16:18]

[<sup>a</sup> Every one that putteth away his wife, and marrieth another,

committeth adultery: <sup>(revolutionary)</sup> and he that marrieth one that is put away from her husband committeth adultery.] (§129)

single standard intro by Jesus - before that, double standard - o.k. for man, not woman.

On using an oath to bolster a statement. (Not to swear on oneself.)

part of law in the Torah "Lex Talionis" L. stop toward greater humanity -

LUKE 6

27 But I say unto you that hear,

Matt. 19:9

<sup>a</sup> And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery. (§135)

Mark 10:11

<sup>a</sup> And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: (§135)

<sup>1</sup> Lev. 19:12; Num. 30:2; Dt. 23:21. <sup>2</sup> Or, toward <sup>3</sup> Some ancient authorities read But your speech shall be. <sup>4</sup> Or, evil; as in 5:39; 6:13 <sup>5</sup> Ex. 21:24; Lev. 24:20; Dt. 19:21. <sup>6</sup> Some ancient authorities read saving for the cause of fornication, maketh her an adulteress: as in ch. 5:32. <sup>7</sup> The following words, to the end of the verse, are omitted by some ancient authorities.

## MATT. 5

[Cf. vs. 44 below]

Resist not <sup>1</sup>him that is evil:  
but whosoever smiteth thee  
on thy right cheek,  
turn to him the other also.

✓ 40 And if any man would go to  
law with thee,  
and take away thy coat,  
let him have thy cloak also.

✓ 41 And whosoever shall <sup>2</sup>compel  
thee to go one mile, go with  
him two.

✓ 42 Give to him  
that asketh thee,  
and from him that  
would borrow of thee  
turn not thou away.

[MATT. 7:12]

[All things therefore whatsoever  
 ye would  
 that men should do unto you,  
 even so do ye also unto them:  
 for this is the law and the proph-  
 ets.] (§42)

43 Ye have heard that it was  
said,

<sup>3</sup>Thou shalt love thy neighbor,  
and hate thine enemy:

44 but I say unto you,  
Love your enemies,  
and pray for them that per-  
secute you;

45 that ye may be sons of your  
Father who is in heaven:  
for he maketh his sun to rise  
on the evil and the good,  
and sendeth rain  
on the just and the unjust.

46 For if ye love them that  
love you,  
what reward have ye?

*Be like God—we  
 are like God in  
 our natures—so  
 we should be  
 like him in spirit*

## LUKE 6

Love your enemies,  
 do good to them that hate you,  
 28 bless them that curse you,  
 pray for them that despite-  
 fully use you.

29 To him that smiteth thee  
on the <sup>4</sup>one cheek  
offer also the other;  
and from him

that taketh away thy cloak  
withhold not thy coat also.

30 Give to every one  
that asketh thee;  
and of him that  
taketh away thy goods  
ask them not again.

31 And as  
ye would  
that men should do to you,  
do ye also to them likewise.

[Cf. vs. 27 above, and vs. 35 below]

[Cf. vs. 28 above]

[Cf. vs. 35 below]

32 And if ye love them that  
love you,  
what thank have ye?

<sup>1</sup> Or, evil    <sup>2</sup> Gr. impress.    <sup>3</sup> Lev. 19:18.

MATT. 5

do not even the 'publicans  
the same?

47 And if ye salute  
your brethren only,  
what do ye more than others?  
do not even the Gentiles  
the same?

[Cf. vs. 44 above]

[Cf. vs. 45 above]

48 Ye therefore shall be perfect,  
as your heavenly Father  
is perfect.

*we should be  
like God.*

LUKE 6

for even sinners  
love those that love them.  
33 And if ye do good  
to them that do good to you,  
what thank have ye?  
for even sinners do  
the same.  
34 And if ye lend to them  
of whom ye hope to receive,  
what thank have ye?  
even sinners lend to sinners.  
to receive again as much.  
35 But love your enemies,  
and do *them* good,  
and lend, <sup>2</sup>never despairing;  
and your reward shall be great,  
and ye shall be sons of the  
Most High:  
for he is kind toward the un-  
thankful and evil.  
36 Be ye merciful,  
even as your Father  
is merciful.

38. THE RIGHTEOUSNESS OF THE KINGDOM AND THE OSTENTATION OF  
THE JEWS

MATT. 6:1-18

1 Take heed that ye do not  
your righteousness before men,  
to be seen of them: else ye  
have no reward with your  
Father who is in heaven.

2 When therefore thou doest  
alms, sound not a trumpet  
before thee, as the hypocrites  
do in the synagogues and in the  
streets, that they may have  
glory of men. Verily I say  
unto you, They have received  
their reward. 3 But when thou  
doest alms, let not thy left  
hand know what thy right  
hand doeth: 4 that thine alms

<sup>1</sup> That is, collectors or renters of Roman taxes. <sup>2</sup> Some ancient authorities read *despairing of no*  
man.

## MATT. 6

may be in secret: and thy Father who seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men.

Verily I say unto you, They have received their reward.

6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. 7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8 Be not therefore like unto them:

for your Father knoweth what things ye have need of,

before ye ask him.

9 After this manner therefore pray ye:

Our Father  
who art in heaven,  
Hallowed be thy name.

10 Thy kingdom come.

Thy will be done,  
as in heaven, so on earth.

11 Give us this day

<sup>2</sup>our daily bread.

12 And forgive us our debts,  
as we also have forgiven  
our debtors.

## [LUKE 12:30]

[For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.] (§113)

## [LUKE 11:2-4]

[And he said unto them,  
When ye pray, say,  
<sup>2</sup>Father,

Hallowed be thy name.  
Thy kingdom come.<sup>4</sup>

3 Give us day by day  
<sup>5</sup>our daily bread.

4 And forgive us our sins;  
for we ourselves also forgive  
every one that is indebted to us.

[Cf. Mark 14:36. (§174)]

<sup>1</sup> Some ancient authorities read *God your Father*. <sup>2</sup> Gr. *our bread for the coming day*. Or, *our needful bread*. <sup>3</sup> Many ancient authorities read *Our Father, who art in heaven*. See Mt. 6:9. <sup>4</sup> Many ancient authorities add *Thy will be done, as in heaven, so on earth*. See Mt. 6:10. <sup>5</sup> Gr. *our bread for the coming day*. Or, *our needful bread*: as in Mt. 6:11.



## MATT. 6

13 And bring us not into temptation,  
but deliver us from <sup>1</sup>the evil one.<sup>2</sup>

14 For if ye forgive men  
their trespasses,  
your heavenly Father

will also forgive you.

15 <sup>a</sup>But if ye forgive not men  
their trespasses,  
neither will your Father  
forgive your trespasses.

16 Moreover when ye fast,  
be not, as the hypocrites, of a  
sad countenance: for they dis-  
figure their faces, that they may  
be seen of men to fast. Verily  
I say unto you, They have re-  
ceived their reward. 17 But  
thou, when thou fastest, anoint  
thy head, and wash thy face;  
18 that thou be not seen of  
men to fast, but of thy Father  
who is in secret: and thy Fa-  
ther, who seeth in secret, shall  
recompense thee.

[Cf. Mark 14:38 and parallels (§174)]

## [MARK 11:25]

[And whensoever ye stand praying,  
forgive,  
if ye have aught against any one;  
that your Father also who is in  
heaven  
may forgive you your trespasses.<sup>4</sup>]  
(§147)

## [LUKE 11]

And bring us not into  
temptation.<sup>5</sup> (§105)

## 39. TRUSTING AND SERVING GOD ALONE

## MATT. 6:19-34

19 Lay not up for yourselves  
treasures upon the earth, where  
moth and rust consume, and  
where thieves <sup>3</sup>break through  
and steal:

## [LUKE 12:33, 34]

[Sell that which ye have, and give  
alms;

## Matt. 18:35

<sup>a</sup>So shall also my heavenly Father  
do unto you,  
if ye forgive not every one his  
brother  
from your hearts. (§98)

<sup>1</sup> Or, *evil* <sup>2</sup> Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.* <sup>3</sup> Gr. *dig through.* <sup>4</sup> Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.* Comp. Mt. 6:15; 18:35. <sup>5</sup> Many ancient authorities add *but deliver us from the evil one (or, from evil).* See Mt. 6:13.

## MATT. 6

20 but lay up for yourselves

treasures in heaven,

where neither moth nor rust  
doth consume,  
and where thieves do not  
break through nor steal:

21 for where thy treasure is,  
there will thy heart be also.

22 The lamp of the body is the  
eye:

if therefore thine eye be single,  
thy whole body shall be full of  
light.

23 But if thine eye be evil,  
thy whole body shall be full of  
darkness.

If therefore the light

that is in thee be darkness,

how great is the darkness!

24 No man can serve  
two masters:

for either he will hate the one,  
and love the other;  
or else he will hold to one,  
and despise the other.

Ye cannot serve God and mam-  
mon.

25 Therefore I say unto you,  
Be not anxious for your life,  
what ye shall eat,  
or what ye shall drink;  
nor yet for your body,  
what ye shall put on.  
Is not the life more than  
the food,

## [LUKE 12]

make for yourselves purses which  
wax not old,  
a treasure in the heavens  
that faileth not,

where no thief  
draweth near,  
neither moth destroyeth.  
34 For where your treasure is,  
there will your heart be also.]  
 (§113)

## [LUKE 11:34, 35]

[The lamp of thy body is thine  
eye:  
when thine eye is single,  
thy whole body also is full of  
light;  
but when it is evil,  
thy body also is full of  
darkness.  
35 Look therefore whether the  
light  
that is in thee be not darkness.]  
 (§108)

## [LUKE 16:13]

[No <sup>2</sup>servant can serve  
two masters:  
for either he will hate the one,  
and love the other;  
or else he will hold to one,  
and despise the other.  
Ye cannot serve God and mam-  
mon.] (§128)

## [LUKE 12:22-31]

[And he said unto his disciples,  
Therefore I say unto you,  
Be not anxious for *your* life,  
what ye shall eat;

nor yet for your body,  
what ye shall put on.

23 For the <sup>2</sup>life is more *than*  
the food,

<sup>1</sup> Gr. dig through. <sup>2</sup> Gr. household-servant. <sup>3</sup> Or, soul

## MATT. 6

and the body than the raiment?

26 Behold the birds of the heaven,  
that they sow not,  
neither do they reap,  
nor gather into barns;  
and your heavenly Father feedeth them.

Are not ye of much more value than they?

27 And which of you by being anxious  
can add one cubit unto  
the measure of his life?

28 And why are ye anxious concerning raiment?

Consider the lilies of the field,  
how they grow;  
they toil not,  
neither do they spin:

29 yet I say unto you, that even Solomon in all his glory  
was not arrayed like one of these.

30 But if God doth so clothe the grass of the field,  
which to-day is, and to-morrow is cast into the oven,  
*shall he not much more clothe you, O ye of little faith?*

31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 For after all these things do the Gentiles seek;

for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first his kingdom, and his righteousness;

## [LUKE 12]

and the body than the raiment.

24 Consider the ravens,

that they sow not,  
neither reap;  
which have no store-chamber nor barn;

and God feedeth them:

of how much more value are ye than the birds!

25 And which of you by being anxious  
can add a cubit unto

the measure of his life?

26 If then ye are not able to do even that which is least,

why are ye anxious concerning the rest?

27 Consider the lilies, how they grow:  
they toil not,

neither do they spin;  
yet I say unto you,

Even Solomon in all his glory was not arrayed like one of these.

28 But if God doth so clothe the grass in the field,  
which to-day is, and to-morrow is cast into the oven;  
how much more *shall he clothe you, O ye of little faith?*

29 And seek not ye what ye shall eat,  
and what ye shall drink,  
neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after:

but your Father knoweth that ye have need of these things.

31 Yet seek ye <sup>2</sup>his kingdom,

<sup>1</sup> Or, his stature    <sup>2</sup> Many ancient authorities read the kingdom of God.

## MATT. 6

and all these things  
shall be added unto you.  
34 Be not therefore anxious for  
the morrow: for the morrow  
will be anxious for itself.  
Sufficient unto the day is the  
evil thereof.

## [LUKE 12]

and these things  
shall be added unto you.] (§113)

## 40. ON JUDGING

## MATT. 7:1-5

1 Judge not,  
that ye be not judged.

2 For with what judgment ye  
judge, ye shall be judged:

and with what measure ye mete,  
it shall be measured unto you.

## [MATT. 15:14b]

[And if the blind guide the blind,  
both shall fall  
into a pit.] (§30)

## [MATT. 10:24, 25a]

[A disciple is not above  
his teacher,  
nor a <sup>1</sup>servant above his lord.  
25 It is enough for the disciple

that he be as his teacher,  
and the <sup>1</sup>servant as his lord.] (§73)  
3 And why beholdest thou the  
mote  
that is in thy brother's eye,  
but considerest not the beam  
that is in thine own eye?

## [MARK 4:24b]

[with what measure ye mete  
it shall be measured unto you;  
and more shall be given unto you.]  
(§55)

## LUKE 6:37-42

37 And judge not,  
and ye shall not be judged:  
and condemn not, and ye  
shall not be condemned:  
release, and ye shall be released:

38 give, and it shall be given  
unto you; good measure,  
pressed down, shaken together,  
running over, shall they give  
into your bosom.

For with what measure ye mete  
it shall be measured to you  
again.

39 And he spake also a para-  
ble unto them,  
Can the blind guide the blind?  
shall they not both fall  
into a pit?

40 The disciple is not above  
his teacher:

but every one when he is  
perfected  
shall be as his teacher.

41 And why beholdest thou the  
mote  
that is in thy brother's eye,  
but considerest not the beam  
that is in thine own eye?

<sup>1</sup> Gr. *bondservant*.

## MATT. 7

4 Or how wilt thou say  
to thy brother,  
Let me cast out the mote  
out of thine eye;  
and lo,  
the beam  
is in thine own eye?  
5 Thou hypocrite,  
cast out first the beam  
out of thine own eye;  
and then shalt thou see clearly  
to cast out the mote  
out of thy brother's eye.

6 Give not that which is  
holy unto the dogs, neither  
cast your pearls before the  
swine, lest haply they tram-  
ple them under their feet, and  
turn and rend you.

## MATT. 7:7-11

7 Ask, and it shall be given  
you;  
seek, and ye shall find;  
knock, and it shall be opened  
unto you:

8 for every one that asketh  
receiveth;  
and he that seeketh findeth;  
and to him that knocketh  
it shall be opened.

9 Or what man is there of you,  
who, if his son shall  
ask him for a loaf,

will give him a stone;  
10 or if he shall ask for a fish,  
will give him a serpent?

11 If ye then, being evil,  
know how to give good gifts  
unto your children,  
how much more shall  
your Father who is in heaven  
give good things to them  
that ask him?

## LUKE 6

42 Or how canst thou say  
to thy brother, Brother,  
let me cast out the mote  
that is in thine eye,  
when thou thyself beholdest **not**  
the beam that  
is in thine own eye?  
Thou hypocrite,  
cast out first the beam  
out of thine own eye,  
and then shalt thou see clearly  
to cast out the mote  
that is in thy brother's eye.

## 41. ON ASKING OF GOD

## [LUKE 11:9-11, 13]

[And I say unto you,  
Ask, and it shall be given  
you;  
seek, and ye shall find;  
knock, and it shall be opened  
unto you.

10 For every one that asketh  
receiveth;  
and he that seeketh findeth;  
and to him that knocketh  
it shall be opened.

11 And of which of you  
that is a father shall his son  
ask <sup>1</sup>a loaf,

and he give him a stone?  
or a fish, and he for a fish  
give him a serpent? . . . .

13 If ye then, being evil,  
know how to give good **gifts**  
unto your children,  
how much more shall  
*your* heavenly Father  
give the Holy Spirit to them  
that ask him?] (§105)

<sup>1</sup> Some ancient authorities omit *a loaf, and he give him a stone?* or.



## 42. THE GOLDEN RULE

MATT. 7:12

12 All things therefore  
whatsoever ye would  
that men should do unto you,  
even so do ye also unto them:  
<sup>a</sup> for this is the law  
and the prophets.

[LUKE 6:31]

[And as  
ye would  
that men should do to you,  
do ye also to them likewise.] (§37)

## 43. ON DOING RIGHTEOUSNESS

MATT. 7:13-27

13 Enter ye in  
by the narrow gate:  
for wide <sup>1</sup>is the gate, and broad  
is the way, that leadeth to  
destruction, and many are they  
that enter in thereby.

14 <sup>2</sup>For narrow is the gate,  
and straitened the way, that  
leadeth unto life,  
and few are they that find it.

15 Beware of false prophets,  
who come to you in sheep's  
clothing, but inwardly are raven-  
ing wolves.

16 By their fruits ye  
shall know them. [Cf. vs. 20 below]

Do *men* gather grapes  
of thorns,

or figs of thistles?

17 <sup>b</sup>Even so every good tree  
bringeth forth good fruit;

LUKE 6:43-49

[LUKE 13:24]

[Strive to enter in  
by the narrow door:

for many, I say unto you, shall seek  
to enter in,

and shall not be <sup>3</sup>able.] (§121)

[Cf. vs. 44 below]

Matt. 22:40

<sup>1</sup> On these two commandments  
the whole law hangeth,  
and the prophets. (§154)

Matt. 12:33

<sup>b</sup> Either make the tree good,  
and its fruit good;  
or make the tree corrupt,  
and its fruit corrupt:  
for the tree is known  
by its fruit. (§50)

<sup>1</sup> Some ancient authorities omit *is the gate*. <sup>2</sup> Many ancient authorities read *How narrow is the gate*, etc. <sup>3</sup> Or, *able*.

## MATT. 7

but the corrupt tree  
bringeth forth evil fruit.

18 A good tree cannot  
bring forth

evil fruit,  
neither can a corrupt tree  
bring forth good fruit.

19<sup>b</sup> Every tree that  
bringeth not forth good fruit  
is hewn down,  
and cast into the fire.

20<sup>c</sup> Therefore by their fruits ye  
shall know them. [Cf. vs. 16<sup>a</sup> above]

[Cf. vs. 16<sup>b</sup> above]

## [MATT. 12:35, 34b]

[35 The good man out of  
his good treasure  
bringeth forth  
good things:

and the evil man  
out of his evil treasure  
bringeth forth  
evil things.

34b for out of the abundance  
of the heart  
the mouth speaketh.] (§50)

21 Not every one that  
saith unto me, Lord, Lord,  
shall enter into the kingdom of  
heaven;  
but he that doeth the will  
of my Father who is in heaven.

## LUKE 6

43<sup>a</sup> For there is no good tree  
that bringeth forth  
corrupt fruit;  
nor again a corrupt tree that  
bringeth forth good fruit.

44 For each tree is known  
by its own fruit.  
For of thorns  
men do not gather figs,  
nor of a bramble bush  
gather they grapes.

45 The good man out of  
the good treasure of his heart  
bringeth forth  
that which is good;  
and the evil *man*  
out of the evil *treasure*  
bringeth forth  
that which is evil:  
for out of the abundance  
of the heart  
his mouth speaketh

46 And why  
call ye me, Lord, Lord,

and do not the things  
which I say?

<sup>a</sup> See footnote <sup>b</sup> on p. 56.

## Matt. 3:10b

<sup>b</sup> every tree therefore that  
bringeth not forth good fruit  
is hewn down,  
and cast into the fire. (§17)

## Matt. 12:33b

<sup>c</sup> for the tree is known  
by its fruit. (§50)

## Luke 3:9b

<sup>b</sup> every tree therefore that  
bringeth not forth good fruit  
is hewn down,  
and cast into the fire. (§17)

## MATT. 7

22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many <sup>1</sup>mighty works?

23 And then  
will I profess unto them,  
I never knew you:  
depart from me,  
ye that work iniquity.

24 Every one therefore that

heareth these words of mine,  
and doeth them,

shall be likened unto  
a wise man,  
who built his house

upon the rock:

25 and the rain descended,  
and the floods came,  
and the winds blew,  
and beat upon that house;  
and it fell not:

for it was  
founded upon the rock.

26 And every one that  
heareth these words of mine,  
and doeth them not,  
shall be likened unto  
a foolish man, who built  
his house upon the sand:

27 and the rain descended,  
and the floods came,  
and the winds blew,  
and smote upon that house;  
and it fell:  
and great was the fall thereof.

## LUKE 6

[LUKE 13:27]

[and he shall say,  
I tell you,  
I know not whence you are;  
depart from me,  
all ye workers of iniquity.] (§121)  
47 Every one that cometh unto  
me, and  
heareth my words,  
and doeth them,  
I will show you to whom he  
is like:  
48 he is like  
a man  
building a house,  
who digged and went deep,  
and laid a foundation  
upon the rock:

and when a flood arose,  
the stream  
brake against that house,  
and could not shake it:  
<sup>2</sup>because it had been  
well builded.

49 But he that  
<sup>3</sup>heareth,  
and <sup>4</sup>doeth not,  
is like  
a man that built  
a house upon the earth  
without a foundation;  
against which

the stream brake,  
and straightway it fell in;  
and the ruin of that house was  
great.

<sup>1</sup>Gr. *powers*. <sup>2</sup>Many ancient authorities read for it had been founded upon the rock: as in Mt. 7:25.  
<sup>3</sup>Gr. *heard*. <sup>4</sup>Gr. *did not*.

## 44. THE WONDER OF THE MULTITUDE

MATT. 7:28, 29

28 And it came to pass,  
when Jesus had finished  
these words,  
the multitudes were  
astonished at his teaching:  
29 for he taught them  
as *one* having authority,  
and not as their scribes. (+ §27)

[MARK 1:22]

[And

they were  
astonished at his teaching:  
for he taught them  
as having authority,  
and not as the scribes.] (§24)

[Cf Luke 7:1a. (§45)]

## 45. THE CENTURION'S SERVANT

MATT. 8:5-13

[Cf. Matt. 7:28a. (§44)]

5 And when he was entered  
into Capernaum,  
there came unto him a centu-  
rion,

beseeking him, 6 and saying,  
Lord, my <sup>1</sup>servant lieth in  
the house sick of the palsy,  
grievously tormented.

7 And he saith unto him,  
I will come and heal him.

8 And the centurion  
answered  
and said,  
Lord,  
I am not <sup>2</sup>worthy that  
thou shouldest come under  
my roof;

LUKE 7:1-10

1 After he had ended all his  
sayings in the ears of the people,  
he entered  
into Capernaum.

2 And a certain centurion's  
<sup>3</sup>servant, who was <sup>4</sup>dear unto  
him, was sick and at the point  
of death. 3 And when he  
heard concerning Jesus, he sent  
unto him elders of the Jews,  
asking him  
that he would come and save  
his <sup>5</sup>servant.

4 And they, when they came  
to Jesus, besought him earnest-  
ly, saying, He is worthy that  
thou shouldest do this for him;  
5 for he loveth our nation, and  
himself built us our synagogue.  
6 And Jesus went with them.

And when he was now  
not far from the house,  
the centurion  
sent friends to him,  
saying unto him,  
Lord, trouble not thyself;  
for I am not <sup>2</sup>worthy that  
thou shouldest come under  
my roof:

7 wherefore neither thought I

<sup>1</sup> Or, boy    <sup>2</sup> Gr. sufficient.    <sup>3</sup> Gr. bondservant.    <sup>4</sup> Or, precious to him    Or, honorable with him

MATT. 8

but only say <sup>1</sup>the word, and my <sup>2</sup>servant shall be healed.

9 For I also am a man <sup>3</sup>under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my <sup>4</sup>servant, Do this, and he doeth it.

10 And when Jesus heard it,

he marvelled, and said to them that followed, Verily I say unto you, <sup>5</sup>I have not found so great faith, no, not in Israel.

11 And I say unto you, that many shall come from the east and the west,

and shall <sup>6</sup>sit down

with Abraham, and Isaac, and Jacob,

in the kingdom of heaven:

12 <sup>a</sup>but the sons of the kingdom shall be cast forth into the outer darkness:

Matt. 13:42a=13:50a

<sup>a</sup> and shall cast them into the furnace of fire: (§§61, 64)

Matt. 22:13b

<sup>a</sup> Bind him hand and foot, and cast him out into the outer darkness; (§151)

Matt. 24:51a

<sup>a</sup> and shall <sup>7</sup>cut him asunder, and appoint his portion with the hypocrites: (§165)

Matt. 25:30a

<sup>a</sup> And cast ye out the unprofitable <sup>4</sup>servant into the outer darkness: (§167)

LUKE 7

myself worthy to come unto thee:

but say <sup>1</sup>the word, and my <sup>2</sup>servant shall be healed.

8 For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my <sup>4</sup>servant, Do this, and he doeth it.

9 And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel.

[LUKE 13:29, 28b, a]

[29 And they shall come from the east and west, and from the north and south, and shall <sup>6</sup>sit down in the kingdom of God. 28b when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, <sup>a</sup> and yourselves cast forth without.

*Suggests Jesus also belongs to Superintending army—*

<sup>1</sup> Gr. *with a word*. <sup>2</sup> Or, *boy* <sup>3</sup> Some ancient authorities insert *set*: as in Lk. 7:8. <sup>4</sup> Gr. *bondservant*. <sup>5</sup> Many ancient authorities read *With no man in Israel have I found so great faith*. <sup>6</sup> Gr. *recline*. <sup>7</sup> Or, *severely scourge him*



## MATT. 8

<sup>a</sup> there shall be the weeping and the gnashing of teeth.  
13 And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee.

And the <sup>1</sup>servant was healed in that hour. (+§24)

## [LUKE 13]

28a <sup>a</sup> There shall be the weeping and the gnashing of teeth,] (§121)

## LUKE 7

10 And they that were sent, returning to the house, found the <sup>3</sup>servant whole.

## 46. THE RAISING OF THE WIDOW'S SON

## LUKE 7:11-17

11 And it came to pass <sup>2</sup>soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. 12 Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he gave him to his mother. 16 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. 17 And this report went forth concerning him in the whole of Judæa, and all the region round about.

## 47. THE MESSAGE FROM JOHN THE BAPTIST

## MATT. 11:2-30

2 Now when John heard in the prison the works of the Christ, he sent by his disciples

3 and said unto him, Art thou he that cometh, or look we for another?

## LUKE 7:18-35

18 And the disciples of John told him of all these things.

19 And John calling unto him two of his disciples sent them to the Lord, saying,

Art thou he that cometh, or look we for another?

20 And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?  
21 In that hour he cured many of diseases and <sup>6</sup>plagues and

Matt. 13:42b = 13:50b = 22:13c  
= 24:51b = 25:30b

<sup>a</sup> there shall be the weeping and the gnashing of teeth.  
(§§61, 64, 151, 165, 167.)

<sup>1</sup> Or, boy <sup>2</sup> Many ancient authorities read on the next day. <sup>3</sup> Gr. bondservant. <sup>4</sup> Gr. certain two. <sup>5</sup> Gr. scourges.

MATT. 11

4 And Jesus answered and said unto them, Go and tell John the things which ye hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have <sup>1</sup>good tidings preached to them. 6 And blessed is he, whosoever shall find no occasion of stumbling in me.

7 And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 8 But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft raiment

are in kings' houses.

9 <sup>2</sup>But wherefore went ye out? to see a prophet?

Yea, I say unto you, and much more than a prophet.

10 This is he, of whom it is written,

<sup>3</sup>Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is <sup>4</sup>but little

(G. again)  
Echoing  
passage from  
Deutero-Isaiah

Jesus  
Understand of  
his own work  
+ of John's

[MARK 1:2]

[Even as it is written <sup>5</sup>in Isaiah the prophet,

<sup>3</sup>Behold, I send my messenger before thy face,

Who shall prepare thy way;]  
(§17)

Paradox \*

LUKE 7

evil spirits; and on many that were blind he bestowed sight.

22 And he answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have <sup>1</sup>good tidings preached to them.

23 And blessed is he, whosoever shall find no occasion of stumbling in me.

24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

25 But what went ye out to see? a man clothed in soft raiment?

Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out to see? a prophet?

Yea, I say unto you, and much more than a prophet.

27 This is he of whom it is written,

<sup>3</sup>Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women

there is none greater than John:

yet he that is <sup>4</sup>but little

<sup>1</sup> Or, the gospel    <sup>2</sup> Many ancient authorities read But what went ye out to see? a prophet?    <sup>3</sup> Mal. 3:1  
<sup>4</sup> Gr. lesser.    <sup>5</sup> Some ancient authorities read in the prophets.

## MATT. 11

in the kingdom of heaven  
is greater than he.

[Cf. Matt. 21:31b, 32. (§149)]

[Cf. vs. 13 below]

12 And from the days of John  
the Baptist until now  
the kingdom of heaven  
suffereth violence,  
and men of violence  
take it by force.

13 For all  
the prophets and the law  
prophesied  
until John.

14 And if ye are willing to  
receive <sup>it</sup>, this is Elijah,  
that is to come.

[MATT. 13:9=43b]

15 Hethathath [He that hath  
ears <sup>to</sup> hear, ears<sup>2</sup>,  
let him hear. let him hear.]  
(§§52, 61)

16 But whereunto  
shall I liken  
this generation?

It is like unto children  
sitting in the marketplaces,  
who call unto their fellows

17 and say,  
We piped unto you,  
and ye did not dance;  
we wailed,  
and ye did not <sup>4</sup>mourn.

[MARK 4:9b]

[Who hath  
ears to hear,  
let him hear.]  
(§52)

[MARK 4:23]

[If any man hath  
ears to hear,  
let him hear.]  
(§55)

## LUKE 7

in the kingdom of God  
is greater than he.

29 And all the people when  
they heard, and the <sup>4</sup>publi-  
cans, justified God, <sup>6</sup>being  
baptized with the baptism of  
John. 30 But the Pharisees  
and the lawyers rejected for  
themselves the counsel of God,  
<sup>7</sup>being not baptized of him.

[LUKE 16:16]

[The law and the prophets ~~were~~  
until John: from that time  
the <sup>6</sup>gospel  
of the kingdom of God  
is preached,  
and every man  
entereth violently into it.] (§129)

[Cf. Luke 16:16 above]

[LUKE 8:8b]

[He that hath  
ears to hear,  
let him hear.]  
(§52)

[LUKE 14:35b]

[He that hath  
ears to hear,  
let him hear.]  
(§124)

31 Whereunto then  
shall I liken the men of  
this generation,  
and to what are they like?

32 They are like unto children  
that sit in the marketplace,  
and call one to another;  
who say,  
We piped unto you,  
and ye did not dance;  
we wailed,  
and ye did not <sup>7</sup>weep.

*Comparison to  
the generation  
No interests*

<sup>1</sup> Or, him <sup>2</sup> Some ancient authorities omit to hear. <sup>3</sup> Some ancient authorities add here, and in ver. 43, to hear: as in Mk. 4:9; Lk. 8:8. <sup>4</sup> Gr. beat the breast. <sup>5</sup> See marginal note on ch. 3:12. <sup>6</sup> Or, having been <sup>7</sup> Or, not having been <sup>8</sup> Or, good tidings: comp. ch. 3:18.

## MATT. 11

18 For John  
came neither eating  
nor drinking,  
and they say,  
He hath a demon.

19 The Son of man came  
eating and drinking,  
and they say,  
Behold, a gluttonous man  
and a winebibber, a friend  
of 'publicans and sinners!  
And wisdom <sup>2</sup>is justified  
by her <sup>3</sup>works.

20 Then began he to upbraid  
the cities wherein most of his  
'mighty works were done, be-  
cause they repented not.

21 Woe unto thee, Chorazin!  
woe unto thee, Bethsaida!  
for if the 'mighty works  
had been done in Tyre and  
Sidon which were done in you,  
they would have repented  
long ago

in sackcloth and ashes.

22 But I say unto you,  
it shall be more tolerable  
for Tyre and Sidon  
in the day of judgment,  
than for you.

23 And thou, Capernaum,  
shalt thou be exalted unto  
heaven? thou shalt  
'go down unto Hades:  
for if the 'mighty works  
had been done in Sodom  
which were done in thee,  
it would have remained  
until this day.

24 <sup>a</sup>But I say unto you that  
it shall be more tolerable

*not aesthetic\**

## LUKE 7

33 For John the Baptist  
is come eating no bread  
nor drinking wine;

and ye say,  
He hath a demon.

34 The Son of man is come  
eating and drinking;  
and ye say,

Behold, a gluttonous man,  
and a winebibber, a friend  
of 'publicans and sinners!

35 And wisdom <sup>2</sup>is justified  
of all her children.

## [LUKE 10:13-15]

[Woe unto thee, Chorazin!  
woe unto thee, Bethsaida!  
for if the 'mighty works  
had been done in Tyre and  
Sidon, which were done in you,  
they would have repented,  
long ago, sitting  
in sackcloth and ashes.

14 But  
it shall be more tolerable  
for Tyre and Sidon  
in the judgment,  
than for you.

15 And thou, Capernaum,  
shalt thou be exalted unto  
heaven? thou shalt  
be brought down unto Hades.]  
 (§101)

## [LUKE 10:12]

[<sup>a</sup>I say unto you,  
It shall be more tolerable

## Matt. 10:15

<sup>a</sup> Verily I say unto you,  
It shall be more tolerable

<sup>1</sup> That is, *collectors or renters of Roman taxes.* <sup>2</sup> Or, *was* <sup>3</sup> Many ancient authorities read *children:*  
as in Lk. 7:35. <sup>4</sup> Gr. *powers.* <sup>5</sup> Many ancient authorities read *be brought down.*

## MATT. 11

for the land of Sodom  
in the day of judgment,  
than for thee.

25 At that season  
Jesus answered  
and said,  
I thank thee, O Father,  
Lord of heaven and earth,  
that thou didst hide these things  
from the wise and understand-  
ing, and didst reveal them unto  
babes:

26 yea, Father, <sup>2</sup>for so it was  
well-pleasing in thy sight.

27 All things have been de-  
livered unto me of my Father:  
and no one knoweth  
the Son,  
save the Father;  
neither doth any know  
the Father,  
save the Son, and he to  
whomsoever the Son willeth  
to reveal *him*.

28 Come unto me, all ye that  
labor and are heavy laden,  
and I will give you rest. 29  
Take my yoke upon you, and  
learn of me; for I am meek and  
lowly in heart: and ye shall  
find rest unto your souls. 30  
For my yoke is easy, and my  
burden <sup>is</sup> light. (+§31)

## [LUKE 10]

in that day  
for Sodom,

than for that city.] (§101)

## [LUKE 10:21, 22]

[In that same hour  
he rejoiced <sup>3</sup>in the Holy Spirit,  
and said,  
I thank thee, O Father,  
Lord of heaven and earth,  
that thou didst hide these things  
from the wise and understand-  
ing, and didst reveal them unto  
babes:

yea, Father; <sup>2</sup>for so it was  
well-pleasing in thy sight.

22 All things have been de-  
livered unto me of my Father:  
and no one knoweth  
who the Son is,  
save the Father;  
and  
who the Father is,  
save the Son, and he to  
whomsoever the Son willeth  
to reveal *him*.] (§102)

## 48. THE ANOINTING OF JESUS (LUKE)

## LUKE 7:36-50

36 And one of the Pharisees desired him that he would eat with him. And he entered  
into the Pharisee's house, and <sup>4</sup>sat down to meat. 37 And behold, a woman who was in the city,  
a sinner; and when she knew that he was <sup>6</sup>sitting at meat in the Pharisee's house, she brought  
<sup>2</sup>an alabaster cruse of ointment, 38 and standing behind at his feet, weeping, she began to  
wet his feet with her tears, and wiped them with the hair of her head, and <sup>7</sup>kissed his feet, and

for the land of Sodom and Gomorrah  
in the day of judgment,  
than for that city. (§71)

<sup>1</sup>Or, praise <sup>2</sup>Or, that <sup>3</sup>Or, by <sup>4</sup>Or, reclined at table <sup>5</sup>Or, reclining at table <sup>6</sup>Or, a flask <sup>7</sup>Gr. kissed much,



LUKE 7

anointed them with the ointment. 39 Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were <sup>a</sup> prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on. 41 A certain lender had two debtors: the one owed five hundred <sup>2</sup>shillings, and the other fifty. 42 When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? 43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. 44 And he turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. 45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to <sup>3</sup>kiss my feet. 46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that <sup>4</sup>sat at meat with him began to say <sup>5</sup>within themselves, Who is this that even forgiveth sins? 50 And he said unto the woman, Thy faith hath saved thee; go in peace.

49. A PREACHING TOUR, WOMEN ACCOMPANYING

LUKE 8:1-3

1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the <sup>6</sup>good tidings of the kingdom of God, and with him the twelve, 2 and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, 3 and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto <sup>7</sup>them of their substance. (+ §52)

50. CHARGES OF CASTING OUT DEMONS BY BEELZEBUB

MATT. 12:22-45 MATT. 9:32-34

MARK 3:19b-30  
*attitude of friends*  
19b And he cometh <sup>8</sup>into a house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.

[LUKE 11:14, 15, 17-23]

[And

22 Then 32 And as they went forth, behold, there was brought unto him was brought to him

*felt he was "possessed of a demon" (insane).*

he was casting out

<sup>1</sup> Some ancient authorities read *the prophet*. See Jn. 1:21, 25. <sup>2</sup> The word in the Greek denotes a coin worth about eight pence half-penny, or nearly seventeen cents. <sup>3</sup> Gr. *kiss much*. <sup>4</sup> Gr. *reclined*. <sup>5</sup> Or, *among*. <sup>6</sup> Or, *gospel*. <sup>7</sup> Many ancient authorities read *him*. <sup>8</sup> Or, *home*

MATT. 12	MATT. 9	MARK 3	[LUKE 11]
'one possessed with a demon, blind and dumb:	a dumb man possessed with a demon.		a demon  <i>that was dumb.</i>
and	33 And when the demon		And it came to pass, when the demon was gone out,
he healed him, insomuch that the dumb man	was cast out, the dumb man		the dumb man
spake and saw.	spake:		spake;
23 And all the	and the		and the
multitudes	multitudes		multitudes
were amazed,	marvelled,		marvelled.
and said,	saying,		
Can this be	It was never		
the			
son of David?	so seen in Israel.		
24 But when	34 But	22 <u>And</u>	15 But
the Pharisees	the Pharisees	<u>the scribes that came down</u> <u>from Jerusalem</u>	some of them
heard it,		<u>said,</u>	said,
they said,	said,		
This man doth			
not cast out			
demons, but			
<sup>2</sup> by <sup>3</sup> Beelzebub	<sup>4</sup> By	<u>He hath <sup>3</sup>Beelzebub,</u>	<sup>4</sup> By <sup>3</sup> Beelzebub
the prince	the prince	<u>and, <sup>4</sup>By the prince</u>	the prince
of the demons.	of the demons	<u>of the demons</u>	of the demons
	casteth he out	<u>casteth he out</u>	casteth he out
	demons. (+ §70)	<u>the demons.</u>	demons. . . .
25 And			17 But he,
knowing their thoughts			knowing their thoughts,
he said unto them,			said unto them,
		23 <u>And he called them unto him,</u> <u>and said unto them in parables,</u> <u>How can Satan cast out Satan?</u>	
Every kingdom		24 <u>And if a kingdom</u>	Every kingdom
divided against itself		<u>be divided against itself,</u>	divided against itself
is brought to desolation;		<u>that kingdom cannot stand.</u>	is brought to desolation;
and every city or house		25 <u>And if a house be</u>	<sup>5</sup> and a house
divided against itself		<u>divided against itself,</u>	<i>divided against a house</i>
		<u>that house</u>	
shall not stand:		<u>will not be able to stand.</u>	falleth.

<sup>1</sup> Or, a demoniac    <sup>2</sup> Or, in    <sup>3</sup> Gr. Beelzebub.    <sup>4</sup> Or, In    <sup>5</sup> Or, and house falleth upon house

MATT. 12

26 and if Satan  
casteth out Satan,  
  
he is divided  
against himself;  
how then shall his kingdom  
stand?

27 And if I <sup>1</sup>by <sup>2</sup>Beelzebub  
cast out demons,  
<sup>1</sup>by whom do your sons  
cast them out?  
therefore shall they be your  
judges.

28 But if I <sup>1</sup>by the Spirit  
of God cast out demons,  
then is the kingdom of God  
come upon you.

29 Or how can one enter into  
the house of the strong *man*,  
  
and spoil his goods,  
except he first bind the strong  
*man*?

and then he will spoil his house.

30 He that is not with me is  
against me;  
and he that gathereth not with  
me scattereth.

31 Therefore I say unto you,  
Every sin  
and blasphemy  
shall be forgiven  
unto men;

but the blasphemy  
against the Spirit  
shall not be forgiven.

MARK 3

26 And if Satan  
hath risen up  
against himself,  
and is divided,  
  
he cannot  
stand,  
but hath an end.  
[Cf. vs. 30 below]

27 But no one can enter into  
the house of the strong *man*,  
  
and spoil his goods,  
except he first bind the strong  
*man*;

and then he will spoil his house.

28 Verily I say unto you,  
All their sins  
  
shall be forgiven  
unto the sons of men,  
and their blasphemies  
wherewith soever they shall  
blaspheme:

[LUKE 11]

18 And if Satan also  
  
is divided  
against himself,  
how shall his kingdom  
stand?  
  
because ye say that I cast out  
demons <sup>1</sup>by <sup>2</sup>Beelzebub.

19 And if I <sup>1</sup>by <sup>2</sup>Beelzebub  
cast out demons,  
by whom do your sons  
cast them out?  
therefore shall they be your  
judges.

20 But if I by the finger  
of God cast out demons,  
then is the kingdom of God  
come upon you.

21 When the strong *man* fully  
armed guardeth his own court,  
his goods are in peace;  
22 but when a stronger than he  
shall come upon him, and over-  
come him, he taketh from him his  
whole armor wherein he trusted  
and divideth his spoils.

23 He that is not with me is  
against me;  
and he that gathereth not with  
me scattereth.] (§106)

<sup>1</sup> Or, in    <sup>2</sup> Gr. Beelzebub

MATT. 12	MARK 3	[LUKE 12:10]
<p>32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this <sup>1</sup>world, nor in that which is to come.</p>	<p>29 <u>but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:</u>  30 <u>because they said,</u>  <u>He hath an unclean spirit.</u></p>	<p>[And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.] (§111)</p>
<p>[MATT 7:17, 18, 20]</p>		<p>[Cf. Luke 11:18b, p. 68]</p>
<p>33 Either make [Even so the tree good, every good tree and its fruit bringeth forth good; or make but the tree corrupt the corrupt tree rupt, and its fruit bringeth forth evil fruit.  18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . .  20 Therefore for the tree is known by its fruit. by their fruits ye shall know them.] (§43) [Cf. Matt. 7:16a. (§43)]</p>		<p>[LUKE 6:43, 44a]</p> <p>[For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit.</p> <p>44 For each tree is known by its own fruit.] (§43)</p> <p>[Cf. Luke 6: 45b below]</p>
<p>34 "Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.</p>		
<p>Matt. 3:7b  <sup>a</sup> Ye offspring of vipers, (§17)  Cf. Matt. 23:33 (§157)</p>		<p>Luke 3:7b  <sup>a</sup> Ye offspring of vipers, (§17)</p>

<sup>1</sup> Or, age

MATT. 12

35 The good man  
out of his good treasure

bringeth forth  
good things:  
and the evil man  
out of his evil treasure  
bringeth forth  
evil things.

[Cf. vs. 34b above]

36 And I say unto you, that  
every idle word that men shall  
speak, they shall give account  
thereof in the day of judg-  
ment. 37 For by thy words  
thou shalt be justified, and  
by thy words thou shalt be  
condemned.

38 Then certain of the  
scribes and Pharisees  
answered him, saying,  
Teacher, we would see a sign  
from thee.

39 "But he answered

and said unto them,  
An evil and adulterous  
generation  
seeketh after a sign;  
and there shall no sign be given  
to it  
but the sign of Jonah  
the prophet:

[LUKE 6:45]

[The good man  
out of the good treasure  
of his heart  
bringeth forth  
that which is good;  
and the evil man  
out of the evil treasure  
bringeth forth  
that which is evil:  
for out of the abundance  
of the heart  
his mouth speaketh.] (§43)

[LUKE 11:16]

[And others, trying him,

sought of him a sign  
from heaven.] (§106)

[LUKE 11:29, 30, 32, 31]

[And when the multitudes  
were gathering together unto  
him,  
" he began to say,  
This generation is an evil  
generation:  
it seeketh after a sign;  
and there shall no sign be given  
to it  
but the sign of Jonah.

Matt. 16:4a

" An evil and adulterous  
generation  
seeketh after a sign;

and there shall no sign be given  
unto it,  
but the sign of Jonah. (§84)

Mark 8:12

" And he sighed deeply in his spirit,  
and saith,  
Why doth this  
generation  
seek a sign?  
verily I say unto you,  
There shall no sign be given  
unto this generation. (§84)



## MATT. 12

40 for as Jonah was  
three days and three nights  
in the belly of the <sup>1</sup>whale;  
so shall the Son of man be  
three days and three nights  
in the heart of the earth.

41 The men of Nineveh shall  
stand up in the judgment  
with this generation,  
and shall condemn it:  
for they repented  
at the preaching of Jonah;  
and behold, <sup>2</sup>a greater than  
Jonah is here.

42 The queen of the south  
shall rise up in the judgment  
with this generation,

and shall condemn it:  
for she came  
from the ends of the earth  
to hear the wisdom of Solomon;  
and behold, <sup>2</sup>a greater than  
Solomon is here.

43 But the unclean spirit,  
when <sup>3</sup>he is gone out of the man,  
passeth through waterless places,  
seeking rest, and findeth it not.

44 Then <sup>3</sup>he saith,  
I will return into my house  
whence I came out;  
and when <sup>3</sup>he is come,  
<sup>3</sup>he findeth it empty,  
swept, and garnished.

45 Then goeth <sup>3</sup>he,  
and taketh with <sup>4</sup>himself  
seven other spirits  
more evil than <sup>4</sup>himself,  
and they enter in  
and dwell there:  
and the last state of that man  
becometh worse than the first.

Even so shall it be also  
unto this evil generation.

## [LUKE 11]

30 For even as Jonah became  
a sign unto the Ninevites,

so shall also the Son of man be  
to this generation. [Cf. vs. 31 below]

32 The men of Nineveh shall  
stand up in the judgment  
with this generation,  
and shall condemn it:  
for they repented  
at the preaching of Jonah;  
and behold, <sup>2</sup>a greater than  
Jonah is here.

31 The queen of the south  
shall rise up in the judgment  
with the men of this genera-  
tion,  
and shall condemn them:  
for she came  
from the ends of the earth  
to hear the wisdom of Solomon;  
and behold, <sup>2</sup>a greater than  
Solomon is here.] (§107)

## [LUKE 11:24-26]

[The unclean spirit  
when <sup>3</sup>he is gone out of the man,  
passeth through waterless places,  
seeking rest, and finding none,  
<sup>3</sup>he saith,

I will turn back unto my house  
whence I came out.

25 And when <sup>3</sup>he is come,  
<sup>3</sup>he findeth it  
swept and garnished.

26 Then goeth <sup>3</sup>he,  
and taketh to *him*  
seven other spirits  
more evil than <sup>4</sup>himself;  
and they enter in  
and dwell there:  
and the last state of that man  
becometh worse than the first.]  
(§106)

<sup>1</sup> Gr. sea-monster. <sup>2</sup> Gr. more than. <sup>3</sup> Or, it <sup>4</sup> Or, itself

## 51. THE KINDRED OF JESUS

MATT. 12:46-50

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him.

47 <sup>1</sup>And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee.  
48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?  
49 And he stretched forth his hand towards his disciples,

and said, Behold, my mother and my brethren!

50 For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

MARK 3:31-35

<sup>1</sup>31 And there come <sup>calling</sup> ~~multitude~~ his mother and his brethren; and, standing without, they sent unto him, calling him.

32 And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answereth them, and saith,

Who is my mother and my brethren?  
34 And looking round

on them that sat round about him,  
he saith, Behold, my mother and my brethren!

35 For whosoever shall do the will of God,

the same is my brother, and sister, and mother.

LUKE 8:19-21

19 And there came to him his mother and brethren, and they could not come at him for the crowd.

20 And it was told him,

Thy mother and thy brethren stand without, desiring to see thee.

21 But he answered and said unto them,

My mother and my brethren are these that hear the word of God, and do it. (+ §66)

## PARABLES BY THE SEA, §§52-65

## 52. THE SOILS

MATT. 13:1-9

1 On that day went Jesus out of the house, and sat by the sea side.  
2 And there were gathered unto him great multitudes,

MARK 4:1-9

1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude,

LUKE 8:4-8

4 And when a great multitude came together, and they of every city resorted unto him,

<sup>1</sup> Some ancient authorities omit ver. 47.

## MATT. 13

so that he entered into a boat,  
and sat;  
and all the multitude  
stood on the beach.  
3 And he spake to them  
many things in parables,  
saying,  
Behold,  
the sower went forth to sow;

4 and  
as he sowed,  
some *seeds* fell  
by the way side,

and the birds came and  
devoured them:  
5 and others fell  
upon the rocky places,  
where they had not much earth:  
and straightway  
they sprang up,  
because they had no deepness  
of earth:  
6 and when the sun was risen,  
they were scorched;  
and because they had no root,  
they withered away.

7 And others fell upon the  
thorns;  
and the thorns grew up  
and choked them:

8 and others fell upon the  
good ground,  
and yielded fruit,

some a hundredfold,  
some sixty, some thirty.

9 <sup>a</sup> He that hath ears<sup>1</sup>,  
let him hear.

## MARK 4

so that he entered into a boat,  
and sat in the sea;  
and all the multitude  
were by the sea on the land.  
2 And he taught them  
many things in parables, and  
said unto them in his teaching,  
3 Hearken: Behold,  
the sower went forth to sow:

4 and it came to pass,  
as he sowed,  
some seed fell  
by the way side,

and the birds came and  
devoured it.  
5 And other fell  
on the rocky ground,  
where it had not much earth;  
and straightway  
it sprang up,  
because it had no deepness  
of earth:  
6 and when the sun was risen,  
it was scorched;  
and because it had no root,  
it withered away.

7 And other fell among the  
thorns,  
and the thorns grew up,  
and choked it,  
and it yielded no fruit.

8 And others fell into the  
good ground,  
and yielded fruit,  
growing up and increasing;  
and brought forth,  
thirtyfold, and sixtyfold,  
and a hundredfold.

9 And he said,  
<sup>a</sup> Who hath ears to hear,  
let him hear.

## LUKE 8

he spake  
by a parable:

5 The sower went forth to sow  
his seed:  
and  
as he sowed,  
some fell  
by the way side;  
and it was trodden under foot,  
and the birds of the heaven  
devoured it.  
6 And other fell  
on the rock;

and as soon as it grew,

it withered away,  
because it had no moisture.  
7 And other fell amidst the  
thorns;  
and the thorns grew with it,  
and choked it.

8 And other fell into the  
good ground,

and grew,  
and brought forth fruit

a hundredfold.

As he said these things, he cried  
<sup>a</sup> He that hath ears to hear,  
let him hear.

<sup>a</sup> Cf. §47, p. 63.

<sup>1</sup> Some ancient authorities add here, and in ver. 43 to hear: as in Mk. 4:9; Lk. 8:8.

## 53. THE REASON FOR THE PARABLES

MATT. 13:10-17

10 And the disciples came,

and said unto him,  
Why speakest thou unto them  
in parables?

11 And he answered and  
said unto them,  
Unto you it is given to know  
the mysteries of the kingdom  
of heaven,  
but to them  
it is not given.

12 For whosoever hath, to  
him shall be given, and he shall  
have abundance: but who-  
soever hath not, from him shall  
be taken away even that which  
he hath.

13 Therefore speak I to them  
in parables;

because seeing they  
see not,

and hearing they hear not,  
neither do they understand.

14 And unto them is fulfilled the  
prophecy of Isaiah, which saith,

<sup>1</sup>By hearing ye shall hear,  
and shall in no wise un-  
derstand;

And seeing ye shall see, and  
shall in no wise perceive:

15 For this people's heart is  
waxed gross,

And their ears are dull of  
hearing,

And their eyes they have  
closed;

Lest haply they should per-  
ceive with their eyes,

And hear with their ears,  
And understand with their

heart,  
And should turn again,  
And I should heal them.

MARK 4:10-12

10 And when he was alone,  
they that were about him  
with the twelve  
asked of him

the parables.

11 And he  
said unto them,

Unto you is given  
the mystery of the kingdom  
of God:

but unto them that are without,

[Cf. Mark 4:25 (§55) and parallels, p. 77]

all things are done  
in parables:

12 that seeing they may see,  
and not perceive;  
and hearing they may hear,  
and not understand;

lest haply

they should turn again,  
and it should be forgiven them.

LUKE 8:9, 10

9 And his disciples

asked him

what this parable might be.

10 And he  
said,

Unto you it is given to know  
the mysteries of the kingdom  
of God:

but to the rest

[Cf. Luke 8:18 (§55) and parallels, p. 77]

in parables;  
that seeing they may  
not see,  
and hearing they may  
not understand.

<sup>1</sup> Is. 6:9, 10.

## MATT. 13

16 But blessed are your eyes,  
for they see;  
and your ears, for they hear.  
17 For verily I say unto you,  
that many prophets and  
righteous men desired to see  
the things which ye see,  
and saw them not;  
and to hear the things which  
ye hear, and heard them not.

[LUKE 10:23, 24]

[And turning to the disciples,  
he said privately,  
Blessed *are* the eyes  
which see the things that ye see:

24 for I say unto you,  
that many prophets and  
kings desired to see  
the things which ye see,  
and saw them not;  
and to hear the things which  
ye hear, and heard them not.]  
 (§102)

## 54. THE EXPLANATION OF THE PARABLE OF THE SOILS

SEED (better)

## MATT. 13:18-23

18 Hear then ye  
the parable of the sower.

19 When any one heareth  
the word of the kingdom,  
and understandeth it not,  
*then* cometh the evil *one*,  
and snatcheth away that  
which hath been sown  
in his heart.

This is he that was sown  
by the way side.

20 And he that was sown  
upon the rocky places,  
this is he  
that heareth the word,  
and straightway  
with joy receiveth it;  
21 yet hath he not root  
in himself,  
but endureth for a while;

## MARK 4:13-20

13 And he saith unto them,

Know ye not this parable?  
and how shall ye know  
all the parables?

14 The sower soweth the word.

15 And these are they  
by the way side,  
where the word is sown;  
and when they have heard,

straightway cometh Satan,  
and taketh away the word  
which hath been sown  
in them.

*Writer is very confused*  
16 And these in like manner  
are they that are sown  
upon the rocky places,  
who, when  
they have heard the word,  
straightway  
receive it with joy;  
17 and they have no root  
in themselves,  
but endure for a while;

## LUKE 8:11-15

11 Now the parable is this:

The seed is the word of God.

12 And those  
by the way side

are they that have heard;

then cometh the devil,  
and taketh away the word

from their heart,  
that they may not believe  
and be saved.

13 And those

on the rock  
*are* they who, when  
they have heard,

receive the word with joy;  
and these have no root,

who for a while believe,



MATT. 13	MARK 4	LUKE 8
and when tribulation or persecution ariseth because of the word, straightway he stumbleth. 22 And he that was sown among the thorns, this is he that heareth the word;	then, when tribulation or persecution ariseth because of the word, straightway they stumble. 18 And others are they that are sown among the thorns; these are they that have heard the word,	and in time of temptation  fall away. 14 And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of <i>this</i> life,
and the care of the <sup>1</sup> world, and the deceitfulness of riches,	19 and the cares of the <sup>1</sup> world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And those are they that were sown upon the good ground; such as	and bring no fruit to perfection. 15 And that
choke the word, and he becometh unfruitful. 23 And he that was sown upon the good ground, this is he that	hear the word, and accept it, and bear fruit,	in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with <sup>2</sup> patience.
heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.	thirtyfold, and sixtyfold, and a hundredfold.	

*omit*  
55. ON THE USE OF PARABLES

[MATT. 5:15]	MARK 4:21-25	LUKE 8:16-18
[ <sup>a</sup> Neither do men light a lamp, and put it under the bushel,  but on the stand;	21 And he said unto them,  <sup>a</sup> Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand?	16 <sup>a</sup> And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand,

Luke 11:33

<sup>a</sup> No man,  
when he hath lighted a lamp,  
putteth it in a cellar,  
neither under the bushel,  
but on the stand,  
that they which enter in  
may see the light. (§108)

<sup>1</sup> Or, age    <sup>2</sup> Or, steadfastness

[MATT. 5]

and it shineth unto all  
that are in the house.] (§35)

[MATT. 10:26b]

[<sup>a</sup>for there is nothing covered,  
that shall not be  
revealed;  
and hid,

that shall not be known.] (§73)

[Cf. §47, p. 63]

[MATT. 7:2b]

[and with what measure ye mete,  
it shall be measured  
unto you.] (§40)

[MATT. 13:12]

[<sup>b</sup> For whosoever hath,  
to him shall be given,  
and he shall have abundance:  
but whosoever hath not,  
from him shall be taken away  
even that which he  
hath.] (§53)

Matt. 25:29

<sup>b</sup> For unto every one that hath  
shall be given,  
and he shall have abundance:  
but from him that hath not,  
even that which he  
hath  
shall be taken away. (§167)

MARK 4

22 <sup>a</sup>For there is nothing hid,  
save that it should be  
manifested;  
neither was *anything* made  
secret,  
but that it should  
come to light.

23 If any man hath  
ears to hear,  
let him hear. [Cf. §47, p. 63]

24 And he said unto them,  
Take heed  
what ye hear:

with what measure ye mete  
it shall be measured  
unto you;  
and more shall be given  
unto you.

25 <sup>b</sup>For he that hath,  
to him shall be given:

and he that hath not,  
from him shall be taken away  
even that which he  
hath.

LUKE 8

that they that enter in  
may see the light.

17 <sup>a</sup>For nothing is hid,  
that shall not be  
made manifest;  
nor *anything*  
secret,  
that shall not be known  
and come to light.

[Cf. §47, p. 63]

18 Take heed therefore  
how ye hear:

[LUKE 6:38b]

[For with what measure ye mete  
it shall be measured  
to you again.] (§40)

<sup>b</sup>for whosoever hath,  
to him shall be given;

and whosoever hath not,  
from him shall be taken away  
even that which he  
<sup>1</sup>thinketh he hath. (+§51)

Luke 12:2

<sup>a</sup> But there is nothing covered up,  
that shall not be  
revealed;  
and hid,  
that shall not be known. (§111)

Luke 19:26

<sup>b</sup> I say unto you,  
that unto every one that hath  
shall be given;

but from him that hath not,  
even that which he  
hath  
shall be taken away from him.  
(§143)

<sup>1</sup> Or, *seemeth to have*

56. THE TARES

MATT. 13:24-30

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: 25 but while men slept, his enemy came and sowed tares also among the wheat, and went away. 26 But when the blade sprang up and brought forth fruit, then appeared the tares also. 27 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

57. THE SEED GROWING OF ITSELF

MARK 4:26-29

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. 28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. 29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

In Mark 4:26-29 found in Luke

58. THE MUSTARD SEED

MATT. 13:31, 32

31 Another parable set he before them, saying,

The kingdom of heaven

is like unto

a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds;

but when it is grown,

it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

MARK 4:30-32

30 And he said,

How shall we liken the kingdom of God? or in what parable shall we set it forth?

31 It is like

a grain of mustard seed, which, when it

is sown upon the earth, though it be less than all the seeds that are upon the earth,

32 yet when it is sown, groweth up,

and becometh greater

than all the herbs, and putteth out great branches; so that the birds of the heaven

can lodge under the shadow thereof.

[LUKE 13:18, 19]

[He said therefore,

Unto what is the kingdom of God like? and whereunto shall I liken it?

19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden

and it grew,

and became a tree; and the birds of the heaven

lodged in the branches thereof.] (§120)

<sup>1</sup> Or, darnel <sup>2</sup> Gr. bondservants. <sup>3</sup> Gr. A man that is an enemy. <sup>4</sup> Or, yieldeth <sup>5</sup> Or, alloweth <sup>6</sup> Or, sendeth forth <sup>7</sup> Gr. As unto

## 59. THE LEAVEN

MATT. 13:33

33 Another parable spake he unto them;

The kingdom of heaven is like unto leaven, which a woman took, and hid in three 'measures of meal, till it was all leavened.

[LUKE 13:20, 21]

[And again he said,

Whereunto shall I liken the kingdom of God?  
21 It is like unto leaven, which a woman took and hid in three 'measures of meal, till it was all leavened.] (§120)

## 60. JESUS' CUSTOM OF SPEAKING IN PARABLES

MATT. 13:34, 35

34 All these things spake Jesus in parables unto the multitudes;

and without a parable spake he nothing unto them:

35 that it might be fulfilled which was spoken through the prophet, saying,

<sup>2</sup>I will open my mouth in parables;

I will utter things hidden from the foundation <sup>3</sup>of the world.

MARK 4:33, 34

33 And with many such parables spake he the word unto them,

as they were able to hear it;

34 and without a parable spake he not unto them:

but privately to his own disciples

he expounded all things.

*(omitting)  
they as a rule  
had understood  
standing*

## 61. THE EXPLANATION OF THE PARABLE OF THE TARES

MATT. 13:36-43

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are

<sup>1</sup> The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.  
• Ps. 78:2. • Many ancient authorities omit of the world.

MATT. 13

the sons of the kingdom; and the tares are the sons of the evil *one*; 39 and the enemy that sowed them is the devil: and the harvest is <sup>1</sup>the end of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in <sup>1</sup>the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire: [Cf. §45, p. 60]

there shall be the weeping and the gnashing of teeth. [Cf. §45, p. 61]

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears<sup>2</sup>, let him hear. [Cf. §47, p. 63]

[Cf. §45, p. 60]

[LUKE 13:28]

[There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.] (§121)  
[Cf. §47, p. 63]

[Cf. §47, p. 63]

62. THE HIDDEN TREASURE

MATT. 13:44

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and <sup>1</sup>in his joy he goeth and selleth all that he hath, and buyeth that field.

63. THE PEARL OF GREAT PRICE

MATT. 13:45, 46

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it.

<sup>1</sup> Or, the consummation of the age    <sup>2</sup> See ver. 9.    <sup>3</sup> Or, for joy thereof



64. THE DRAG NET

MATT. 13:47-50

47 Again, the kingdom of heaven is like a <sup>1</sup>net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in <sup>2</sup>the end of the world: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. [Cf. §45, p. 61]

*is this Jesus' interpretation or Matthew's?*

[Cf. §45 p. 60]

[Cf. §45, p. 61]

[LUKE 13:28]

[There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.] (§121)

65. THE UNDERSTANDING AND USE OF PARABLES

MATT. 13:51-53

51 Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these parables, he departed thence. (+ §69)

66. THE STILLING OF THE TEMPEST

MATT. 8:18, 23-27

18 Now when Jesus saw great multitudes about him,

MARK 4:35-41

35 And on that day, when even was come,

LUKE 8:22-25

22 Now it came to pass

on one of those days, that he entered into a boat, himself and his disciples;

<sup>1</sup> Gr. drag-net. <sup>2</sup> Or, the consummation of the age

MATT. 8  
he gave commandment  
to depart  
unto the other side. (+ §100)

23 And when

he was entered into a boat,  
his disciples followed him.

24 And behold, there arose  
a great tempest in the sea,

insomuch that the boat was  
covered with the waves:

but he was

asleep.

25 And they came to him,  
and awoke him,  
saying,  
Save, Lord;

we perish.

26 And he saith unto them,  
Why are ye fearful,  
O ye of little faith?  
Then he arose,  
and rebuked the winds  
and the sea;

and there was a great calm.

27 And the men marvelled,  
saying,  
What manner of man is this,  
that  
even the winds and the sea  
obey him?

MARK 4  
he saith unto them,  
Let us go over  
unto the other side.

36 And leaving the multitude,  
they take him with them,  
even as he was, in the boat.

And other boats were with him.

37 And there ariseth  
a great storm of wind,  
and the waves beat into the boat,  
insomuch that the boat was  
now filling.

38 And he himself was  
in the stern,  
asleep on the cushion:

and they awake him,  
and say unto him,  
Teacher,  
carest thou not that  
we perish?

39 And he awoke,  
and rebuked the wind,  
and said unto the sea,  
Peace, be still.

And the wind ceased,  
and there was a great calm.

40 And he said unto them,  
Why are ye fearful?  
have ye not yet faith?  
41 And they feared exceedingly,

and said one to another,  
Who then is this,  
that  
even the wind and the sea  
obey him?

LUKE 8  
and he said unto them,  
Let us go over  
unto the other side  
of the lake:

and they launched forth.

23 But as they sailed  
he fell asleep:  
and there came down  
a storm of wind on the lake;

and they were  
filling *with water*,  
and were in jeopardy.

24 And they came to him,  
and awoke him,  
saying,  
Master, master,  
we perish.

And he awoke,  
and rebuked the wind  
and the raging of the water:

and they ceased,  
and there was a calm.  
25 And he said unto them,

Where is your faith?  
And being afraid

they marvelled,  
saying one to another,  
Who then is this,  
that he commandeth  
even the winds and the water,  
and they obey him?

*had magic spells*  
67. THE GERASENE DEMONIAC

MATT. 8:28-34

28 And when he was come  
to the other side  
into the country  
of the Gadarenes,

there met him  
two <sup>1</sup>possessed with demons,  
coming forth  
out of the tombs,  
exceedingly fierce,

so that no man could  
pass by that way.

29 And behold, they cried out,  
saying,  
What have we to do with thee,  
thou Son  
of God?  
art thou come hither  
to torment us before the time?

MARK 5:1-20

1 And they came  
to the other side of the sea,  
into the country  
of the Gerasenes.

2 And when he was come  
out of the boat,  
straightway there met him

out of the tombs

a man with an unclean spirit,

3 who had his dwelling  
in the tombs; *abnormal*  
and no man could any more  
bind him, no, not with a chain;  
4 because that he had been  
often  
bound with fetters and chains,  
and the chains had been rent  
asunder by him, and  
the fetters broken in pieces:  
and no man had strength *characteristic of mental*  
to tame him. *disorder*

5 And always, night and day,  
in the tombs and in the moun-  
tains, he was crying out, and  
cutting himself with stones. *self-punishment; guilt complex*

6 And when he saw Jesus  
from afar, he ran

and <sup>2</sup>worshipped him;  
7 and crying out  
with a loud voice, he saith,  
What have I to do with thee,  
Jesus, thou Son  
of the Most High God?  
I adjure thee by God,  
torment me not.

LUKE 8:26-39

26 And they arrived

at the country  
of the <sup>3</sup>Gerasenes,  
which is over against Galilee.  
27 And when he was come  
forth upon the land,  
there met him  
a certain man

out of the city,

who had demons;  
and for a long time he had  
worn no clothes,  
and abode not in *any* house,  
but in the tombs.

[Cf. vs. 29b below]

28 And when he saw Jesus,

he cried out,  
and fell down before him,

and with a loud voice said,  
What have I to do with thee,  
Jesus, thou Son  
of the Most High God?  
I beseech thee,  
torment me not.

<sup>1</sup> Or, *demoniacs* <sup>2</sup> The Greek word denotes an act of reverence, whether paid to a creature (see Mt. 4:9; 18:26) or to the Creator (see Mt. 4:10). <sup>3</sup> Many ancient authorities read *Gergesenes*; others *Gadarenes*; and so in ver. 37.

MATT. 8 <i>before men that said anything</i>	MARK 5	LUKE 8
<p>30 Now there was afar off from them a herd of many swine feeding.</p> <p>31 And the demons besought him, saying, If thou cast us out, send us away into the herd of swine.</p> <p>32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea,</p> <p>and perished in the waters.</p> <p>33 And they that fed them fled, and went away</p>	<p>8 For he said unto him, Come forth, thou unclean spirit, out of the man. (Cf. vs. 4 above)</p> <p>9 And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many.</p> <p>10 And he besought him much that he would not send them away out of the country.</p> <p>11 Now there was there on the mountain side a great herd of swine feeding.</p> <p>12 And they besought him, saying, Send us into the swine, that we may enter into them.</p> <p>13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were drowned in the sea.</p> <p>14 And they that fed them fled, and told it</p>	<p>29 For he was commanding the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts.</p> <p>30 And Jesus asked him, What is thy name? And he said, Legion; for many demons were entered into him.</p> <p>31 And they entreated him that he would not command them to depart into the abyss.</p> <p>32 Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave.</p> <p>33 And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned.</p> <p>34 And when they that fed them saw what had come to pass, they fled, and told it</p>

<sup>1</sup> Or, of a long time

MATT. 8	MARK 5	LUKE 8
into the city,  and told everything, and what was befallen to them that were 'possessed with demons. 34 And behold, all the city  came out to meet Jesus:	in the city, and in the country.  And they came to see what it was that had come to pass. 15 And <u>they come to Jesus,</u> <u>and behold <sup>2</sup>him that was</u> <u>possessed with demons</u> <u>sitting,</u> <u>clothed and in his right mind,</u> <u>even him that had the legion:</u>  and they were afraid. 16 And they that saw it declared unto them how it befell <sup>2</sup> him that was possessed with demons,  and concerning the swine. 17 And  they began to beseech him to depart from their borders.  18 And as he was entering into the boat, <sup>2</sup> he that had been possessed with demons besought him that he might be with him. 19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and <i>how</i> he had mercy on thee.	in the city and in the country.  35 And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind,  at the feet of Jesus: and they were afraid. 36 And they that saw it told them how he that was possessed with demons was <sup>2</sup> made whole.  37 And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. 38 But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, 39 Return to thy house,  and declare how great things God hath done for thee.

<sup>1</sup> Or, *demoniacs* - Or, *the demoniac* <sup>2</sup> Or, *saved*



	MARK 5	LUKE 8
	20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.	And he went his way, publishing throughout the whole city how great things Jesus had done for him.
	68. JAIRUS' DAUGHTER	
MATT. 9:18-26	MARK 5:21-43	LUKE 8:40-56
18 While he spake these things unto them, behold, there came	21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him;  and he was by the sea.	40 And as Jesus returned,  the multitude welcomed him; for they were all waiting for him.
<sup>1</sup> a ruler,  and <sup>*</sup> worshipped him,  saying, My daughter	22 And there cometh one of  the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, 23 and beseecheth him much,  saying, My little daughter [Cf. vs. 42 below] is at the point of death: <i>I pray thee</i> , that thou come and lay thy hands on her, that she may be <sup>*</sup> made whole, and live.	41 And behold, there came a man named Jairus, and he was a ruler of the synagogue:  and he fell down at Jesus' feet, and besought him to come into his house;
is even now dead: but come and lay thy hand upon her,  and she shall live.	24 And he went with him; and a great multitude followed him, and they thronged him.	42 for he had an only daughter, about twelve years of age, and she was dying.
19 And Jesus arose, and followed him, and <i>so did</i> his disciples.	25 And a woman, who had an issue of blood twelve years,	But as he went the multitudes  thronged him.
20 And behold, a woman, who had an issue of blood twelve years,		43 And a woman having an issue of blood twelve years,

<sup>1</sup> Gr. *one ruler*. Compare Mk. 5:22. <sup>2</sup> See marginal note on ch. 2:2. <sup>3</sup> Or, *saved*

MATT. 9

MARK 5

LUKE 8

came behind him,  
and touched the border of  
his garment:  
21 for she said within herself,  
If I do but touch his garment,  
I shall be <sup>1</sup>made whole.

22 But Jesus

turning

and seeing her

26 and had suffered many  
things  
of many physicians,  
and had spent all that she had,

and was nothing bettered,  
but rather grew worse,  
27 having heard the things  
concerning Jesus,  
came in the crowd behind,  
and touched  
his garment.

28 For she said,  
If I touch but his garments,  
I shall be <sup>1</sup>made whole.

29 And straightway  
the fountain of her blood  
was dried up;  
and she felt in her body that  
she was healed of her <sup>2</sup>plague.

30 And straightway Jesus,  
perceiving in himself that the  
power *proceeding* from him  
had gone forth,  
turned him about in the crowd,  
and said,  
Who touched my garments?

31 And his disciples  
said unto him,

Thou seest the multitude  
thronging thee,  
and sayest thou,  
Who touched me?

32 And he looked round about  
to see her that had done this  
thing.

(*Cf.* vs. 30 above)

33 But the woman  
fearing and trembling,  
knowing what had been done  
to her,  
came

who <sup>3</sup>had spent all her living  
upon physicians,  
and could not be healed of any,

44 came behind him,  
and touched the border of  
his garment:

and immediately  
the issue of her blood  
stanchcd.

[*Cf.* vs. 46 below]

45 And Jesus said,  
Who is it that touched me?  
And when all denied,

Peter said,  
<sup>4</sup>and they that were with him,  
Master, the multitudes  
press thee and crush thee.

46 But Jesus said,  
Some one did touch me;

for I perceived that power  
had gone forth from me.

47 And when the woman

saw that she was not hid,  
she came trembling,

<sup>1</sup>Or, *saved*    <sup>2</sup>Gr. *scourge*.    <sup>3</sup>Some ancient authorities omit *had spent all her living upon physicians, and*.    <sup>4</sup>Some ancient authorities omit *and they that were with him*.

MATT. 9

said,  
Daughter, be of good cheer;  
thy faith hath <sup>1</sup>made thee  
whole.  
And the woman was <sup>2</sup>made  
whole from that hour.

23 And when Jesus came  
into the ruler's house,  
and saw the flute-players, and  
the crowd making a tumult,

24 he said,  
Give place:

for the damsel is not dead,  
but sleepeth.

MARK 5

and fell down before him,  
and told him all the truth.

34 And he said unto her,  
Daughter,  
thy faith hath <sup>1</sup>made thee  
whole; go in peace,  
and be whole of thy <sup>3</sup>plague.

35 While he yet spake,  
they come from  
the ruler of the synagogue's  
*house*, saying,  
Thy daughter is dead:  
why troublest thou the Teach-  
er any further?  
36 But Jesus, <sup>4</sup>not heeding the  
word spoken,  
saith unto  
the ruler of the synagogue,  
Fear not, only believe.

37 And

he suffered no man  
to follow with him,  
save Peter, and <sup>5</sup>James, and  
John the brother of <sup>5</sup>James.  
[Cf. vs. 40 below]

38 And they come  
to the house of the ruler  
of the synagogue;  
and he beholdeth  
a tumult,  
and *many* weeping  
and wailing greatly.  
39 And when he was entered in,  
he saith unto them,  
Why make ye a tumult,  
and weep?  
the child is not dead,  
but sleepeth.

LUKE 8

and falling down before him  
declared in the presence of all  
the people for what cause she  
touched him, and how she was  
healed immediately.

48 And he said unto her,  
Daughter,  
thy faith hath <sup>1</sup>made thee  
whole; go in peace.

49 While he yet spake,  
there cometh one from  
the ruler of the synagogue's  
*house*, saying,  
Thy daughter is dead;  
trouble not the Teacher.

50 But Jesus hearing it,  
answered  
him,  
Fear not: only believe,  
and she shall be <sup>2</sup>made whole.  
51 And when he came to the  
house,  
he suffered not any man  
to enter in with him,  
save Peter, and John, and  
James,  
and the father of the maiden  
and her mother.

52 And all were weeping,  
and bewailing her:

but he said,

Weep not;  
for she is not dead,  
but sleepeth.

<sup>1</sup> Or, *saved thee*    <sup>2</sup> Or, *saved*    <sup>3</sup> Gr. *scourge*.    <sup>4</sup> Or, *overhearing*    <sup>5</sup> Or, *Jacob*

MATT. 9	MARK 5	LUKE 8
And they laughed him to scorn.	40 <u>And they laughed him to scorn.</u>	53 And they laughed him to scorn, knowing that she was dead.
25 But when the crowd was put forth,	But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was.	[Cl. vs. 51 above]
he entered in,	41 <u>And taking the child by the hand,</u> <u>he saith unto her,</u> <u>Talitha cumi;</u> <u>which is, being interpreted,</u> <u>Damsel, I say unto thee, Arise.</u>	54 But he, taking her by the hand, called, saying,
and took her by the hand;		Maiden, arise.
	42 And straightway the damsel rose up, and walked; for she was twelve years old. [Cl. vs. 43 below]	55 And her spirit returned, and she rose up immediately: [Cl. vs. 42 above]
and the damsel arose.	And they were amazed straightway with a great amazement.	and he commanded that <i>some-thing</i> be given her to eat.
	43 And he charged them much that no man should know this: and he commanded that <i>some-thing</i> should be given her to eat.	56 And her parents were amazed: but he charged them to tell no man what had been done. [Cl. vs. 55 above]
26 And <sup>1</sup> the fame hereof went forth into all that land. (+§141)		

## 69. THE REJECTION AT NAZARETH (MATT.-MARK)

MATT. 13:54-58	MARK 6:1-6a	[LUKE 4:16-24]
54 And coming into his own country	1 And he went out from thence; and he cometh into his own country; and his disciples follow him.	[And he came to Nazareth, where he had been brought up:
	2 And	and he entered, as his custom was, into the synagogue on the sabbath day,
	when the sabbath was come,	

<sup>1</sup> Gr. *this fame.*

MATT. 13	MARK 6	[LUKE 4]
<p>he taught them in their synagogue,</p>	<p>he began to teach in the synagogue:</p>	<p>and stood up to read.</p> <p>17 And there was delivered unto him <sup>4</sup>the book of the prophet Isaiah. And he opened the <sup>5</sup>book, and found the place where it was written,</p> <p>18 <sup>6</sup>The Spirit of the Lord is upon me, <sup>7</sup>Because he anointed me to preach <sup>8</sup>good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised,</p> <p>19 To proclaim the acceptable year of the Lord.</p> <p>20 And he closed the <sup>9</sup>book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears.</p>
<p>insomuch that they were astonished,</p> <p>and said, Whence hath this man this wisdom, and these <sup>1</sup>mighty works?</p> <p>55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, <sup>2</sup>James, and Joseph, and Simon, and Judas?</p>	<p>and <sup>1</sup>many hearing him were astonished,</p> <p>saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and <i>what mean</i> such <sup>1</sup>mighty works wrought by his hands?</p> <p>3 Is not this the carpenter, the son of Mary, and brother of <sup>2</sup>James, and Josés, and Judas, and Simon?</p>	<p>22 And all bare him witness, and wondered at the words of grace which pro- ceeded out of his mouth: and they said,</p> <p>Is not this Joseph's son?</p>

<sup>1</sup> Gr. *powers.*    <sup>2</sup> Or, *Jacob*    <sup>3</sup> Some ancient authorities insert *the.*    <sup>4</sup> Or, *a roll*    <sup>5</sup> Or, *roll*    <sup>6</sup> Is. 61:1 f.  
<sup>7</sup> Or, *Wherefore*    <sup>8</sup> Or, *the gospel*



MATT. 13	MARK 6	[LUKE 4]
<p>56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were 'offended in him.</p>	<p>and are not his sisters here with us?</p> <p>And they were 'offended in him.</p>	
<p>But Jesus said unto them,  A prophet is not without honor, save in his own country,  and in his own house. 58 And he did <u>not many</u> <sup>2</sup><u>mighty</u> works there  because of their unbelief. (+§77)</p>	<p>4 And Jesus said unto them,  A prophet is not without honor, save in his own country, and among his own kin, and in his own house. 5 And he <u>could</u> there do <u>no</u> <sup>2</sup><u>mighty</u> work, <u>save that he laid his hands</u> <u>upon a few sick folk, and</u> <u>healed them.</u> *6 And he <u>marvelled</u> <u>because of their unbelief.</u></p>	<p>23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thy- self: whatsoever we have heard done at Capernaum, do also here in thine own country. 24 And he said, Verily I say unto you, No prophet is acceptable in his own country.] (§21)</p>

## THE MISSION OF THE TWELVE, §§70-76

## 70. THE SENDING FORTH OF THE APOSTLES

MATT. 9:35-10:4	MARK 6:6b, 7	LUKE 9:1
<p>35 <sup>a</sup>And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the <sup>3</sup>gospel of the kingdom, and healing all manner of disease and all manner of sickness.</p>	<p><sup>a</sup>And he went round about the villages teaching.</p>	
<p>Matt. 4:23 <sup>a</sup> And <sup>4</sup>Jesus went about in all Galilee, teaching in their synagogues, and preaching the <sup>3</sup>gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. (§23)</p>		

<sup>1</sup>Gr. *caused to stumble*. <sup>2</sup>Gr. *powers*. <sup>3</sup>Or, *good tidings*; and so elsewhere. <sup>4</sup>Some ancient authorities read *he*.

MATT. 9

36 <sup>a</sup>But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37 Then saith he unto his disciples,  
The harvest indeed is plenteous, but the laborers are few.  
38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

10:1 And he called unto him his twelve disciples,

and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these:  
The first, Simon, who is called Peter, and Andrew his brother;  
<sup>1</sup>James the son of Zebedee, and John his brother;

[Cf. vs. 2 above]

3 Philip, and Bartholomew; Thomas, and Matthew the <sup>2</sup>publican;

Matt. 14:14

<sup>a</sup> And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. (§78)

[MARK 6:34]

<sup>a</sup> And he came forth and saw a great multitude, and he had compassion on them, because they were

as sheep not having a shepherd: and he began to teach them many things.] (§78)

MARK 6

7 And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;

[MARK 3:16-19a]

[<sup>a</sup>and Simon he surnamed Peter;  
[Cf. vs. 18 below]

17 and <sup>1</sup>James the son of Zebedee, and John the brother of <sup>1</sup>James; and them he surnamed Boanerges, which is, Sons of thunder:  
18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas,

LUKE 9

[LUKE 10:2]

[And he said unto them,  
The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.] (§101)

1 And he called the twelve together,

and gave them power and authority over all demons, and to cure diseases.

[LUKE 6:14-16]

[Simon, whom he also named Peter, and Andrew his brother, and <sup>1</sup>James and John,

[Cf. vs. 14a above]  
and Philip and Bartholomew, 15 and Matthew and Thomas,

<sup>1</sup> Or Jacob. <sup>2</sup> See marginal note on ch. 5:46. <sup>3</sup> Some ancient authorities insert *and he appointed twelve.*

MATT. 10

<sup>1</sup>James the *son* of Alphæus,  
and Thaddæus;  
4 Simon  
the <sup>2</sup>Cananæan,

and Judas Iscariot,  
who also <sup>3</sup>betrayed him.

## [MARK 3]

and <sup>1</sup>James, the *son* of Alphæus,  
and Thaddæus  
and Simon  
the <sup>2</sup>Cananæan,

19 and Judas Iscariot,  
who also <sup>3</sup>betrayed him.] (§34)

## [LUKE 6]

and <sup>1</sup>James the son of Alphæus,  
and Simon who was called  
the Zealot,  
16 and Judas the <sup>4</sup>son of <sup>1</sup>James,  
and Judas Iscariot,  
who became a traitor:] (§34)

## 71. INSTRUCTIONS FOR THE JOURNEY

**MATT. 10:5-15**

5 These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel.

7 <sup>a</sup>And as ye go,  
preach, saying,  
The kingdom of heaven  
is at hand.

8 Heal the sick,  
raise the dead, cleanse the  
lepers, cast out demons:  
freely ye received, freely give.

9 <sup>b</sup>Get you

**MARK 6:8-11**

8 and he charged them that  
<sup>b</sup> they should take nothing  
 for *their* journey.

## LUKE 9:2-5

2 <sup>a</sup>And he sent them forth

to preach  
the kingdom of God.

and to heal <sup>5</sup>the sick.

3 And he said unto them,  
<sup>b</sup>Take nothing  
for your journey,

Luke 10:9

**a and heal the sick that are therein,  
and say unto them,  
The kingdom of God  
is come nigh unto you. (§101)**

Luke 10:4a, 7a, c

b Carry  
 no purse,  
 no wallet,  
 no shoes;  
 7a,c And in that same house remain,  
 eating and drinking such things  
 as they give: . . .  
 Go not from house to house. (§101)

<sup>1</sup> Or, *Jacob* <sup>2</sup> Or, *Zealot* See Lk. 6:15; Acts 1:13. <sup>3</sup> Or, *delivered him up* <sup>4</sup> Or, *brother* See Jude 1.  
<sup>5</sup> Some ancient authorities omit *the sick*.

<p>MATT. 10</p> <p>[Cf. vs. 10 below]</p>	<p>MARK 6</p>	<p>LUKE 9</p>
<p>no gold, nor silver, nor brass in your <sup>1</sup>purses; 10 no wallet for <i>your</i> journey, neither two coats, nor shoes, nor staff:</p>	<p>save a staff only; no bread, no wallet,  no <sup>2</sup>money in their <sup>3</sup>purse;  [Cf. vs. 9 below] 9 but <i>to go</i> shod with sandals: [Cf. vs. 8 above] and, <i>said he</i>, put not on two coats.</p>	<p>neither staff, nor wallet, nor bread,  nor money;  neither have two coats.</p>
<p>for the laborer is worthy of his food.</p>		<p>[LUKE 10:7b] [for the laborer is worthy of his hire.] (§101)</p>
<p>11 <sup>a</sup>And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.</p>	<p>10 And he said unto them, Whosoever ye enter into a house,  there abide till ye depart thence.</p>	<p>4 And into whatsoever house ye enter,  there abide, and thence depart.</p>
<p>12 And as ye enter into the house, salute it.</p>		<p>[LUKE 10:5, 6] [And into whatsoever house ye shall <sup>a</sup>enter, first say, Peace <i>be</i> to this house.</p>
<p>13 And if the house be worthy,  let your peace come upon it: but if it be not worthy, let your peace return to you.</p>		<p>6 And if a son of peace be there, your peace shall rest upon <sup>b</sup>him: but if not, it shall turn to you again.] (§101)</p>
<p>14 <sup>a</sup>And whosoever shall not receive you, nor hear your words,</p>	<p>11 <sup>a</sup>And whatsoever place shall not receive you, and they hear you not,</p>	<p>5 <sup>a</sup>And as many as receive you not,</p>
		<p>Luke 10:10, 11 <sup>a</sup> But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 11 Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh. (§101)</p>

<sup>1</sup>Gr. girdles. <sup>2</sup>Gr. brass. <sup>3</sup>Gr. girdle. <sup>a</sup>Or, enter first, say <sup>b</sup>Or, it

MATT. 10	MARK 6	LUKE 9
as ye go forth out of that house or that city, shake off the dust of your feet. [Cf. Matt. 10:18 and parallels, (572)]	as ye go forth thence,  shake off the dust that is under your feet for a testimony unto them.	when ye depart from that city, shake off the dust from your feet for a testimony against them. [LUKE 10:12] [ <sup>a</sup> I say unto you, It shall be more tolerable in that day for Sodom,  than for that city.] (§101)
15 <sup>a</sup> Verily I say unto you, It shall be more tolerable  for the land of Sodom and Gomorrah in the day of judgment, than for that city.		

72. PERSECUTION PREDICTED

MATT. 10:16-23		[LUKE 10:3]
16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and <sup>1</sup> harmless as doves.		[Go your ways; behold, I send you forth as lambs in the midst of wolves.] (§101)
17 But beware of men:	[MARK 13:9] [But take ye heed to yourselves:	[LUKE 21:12, 13] [But before all these things, they shall lay their hands on you, and shall persecute you, <sup>b</sup> delivering you up  to the synagogues and prisons,  <sup>2</sup> bringing you before kings and governors  for my name's sake. 13 It shall turn out unto you for a testimony.] (§161)
<sup>b</sup> for they will deliver you up to councils, and in their synagogues they will scourge you; 18 yea and before governors and kings shall ye be brought for my sake,  for a testimony to them and to the Gentiles.	<sup>b</sup> for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake,  for a testimony unto them.] (§161)	

Matt. 11:24

<sup>a</sup> But I say unto you that  
it shall be more tolerable  
for the land of Sodom  
in the day of judgment,  
than for thee. (§47)

Matt. 24:9a

<sup>b</sup> Then shall they deliver you up  
unto tribulation,  
and shall kill you: (§161)

<sup>1</sup> Or, simple    <sup>2</sup> Gr. you being brought.



MATT. 10  
19 But when they

deliver you up,  
    <sup>a</sup>be not anxious  
how or  
what ye shall speak:

for it shall be given you  
in that hour  
what ye shall speak.  
20 For it is not ye that speak,  
but the Spirit of your Father  
that speaketh in you.

21 <sup>b</sup>And brother shall  
deliver up  
brother to death,

and the father his child:  
and children shall rise up  
against parents, and

<sup>1</sup>cause them to be put to death.  
22 <sup>c</sup>And ye shall be hated  
of all men  
for my name's sake:  
but he that endureth  
to the end,  
the same shall be saved.

[MARK 13:11-13]  
[And when they lead you  
to judgment,

and deliver you up,  
    <sup>a</sup>be not anxious beforehand  
what ye shall speak:

but <sup>1</sup>whatsoever shall be given you  
in that hour,  
that speak ye;  
for it is not ye that speak,  
but the Holy Spirit.

12 <sup>b</sup>And brother shall  
<sup>2</sup>deliver up  
brother to death,

and the father his child;  
and children shall rise up  
against parents, and

<sup>1</sup>cause them to be put to death.  
13 <sup>c</sup>And ye shall be hated  
of all men  
for my name's sake:  
but he that endureth  
to the end,  
the same shall be saved.] (§161)

[LUKE 12:11, 12]  
[And when they bring you  
before the synagogues, and  
the rulers, and the authorities,

<sup>a</sup>be not anxious  
how or what ye shall answer, or  
what ye shall say:  
12 for the Holy Spirit  
shall teach you  
in that very hour  
what ye ought to say.] (§111)

[Cf. Luke 12:12 above]

[LUKE 21:16, 17, 19]  
[<sup>b</sup>But ye shall be  
<sup>2</sup>delivered up  
even by parents, and brethren,  
and kinsfolk, and friends;

and *some* of you <sup>4</sup>shall they  
cause to be put to death.  
17 <sup>c</sup>And ye shall be hated  
of all men  
for my name's sake. . . .  
19 In your <sup>6</sup>patience  
ye shall win your <sup>6</sup>souls.] (§161)

Matt. 24:9a  
<sup>b</sup> Then shall they  
deliver you up  
unto tribulation,  
and shall kill you: (§161)

Matt. 24:9b, 13  
<sup>c</sup> and ye shall be hated  
of all the nations  
for my name's sake. . . .  
13 But he that endureth  
to the end,  
the same shall be saved. (§161)

Luke 21:14, 15  
<sup>a</sup> Settle it therefore in your hearts,  
not to meditate beforehand  
how to answer:  
15 for I will give you a mouth and  
wisdom, which all your adversaries  
shall not be able to withstand  
or to gainsay. (§161)

<sup>1</sup> Or, put them to death    <sup>2</sup> See ch. 3:19.    <sup>3</sup> Or, betrayed    <sup>4</sup> Or, shall they put to death    <sup>5</sup> Or, steadfastness  
<sup>6</sup> Or, lives

## MATT. 10

23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

## 73. COURAGE AND FAITH

## MATT. 10:24-33

24 A disciple is not above his teacher,  
nor a <sup>1</sup>servant above his lord.  
25 It is enough for the disciple

that he be as his teacher,  
and the <sup>1</sup>servant as his lord.  
If they have called the master  
of the house <sup>2</sup>Beelzebub, how  
much more them of his house-  
hold!

26 Fear them not therefore:  
<sup>a</sup>for there is nothing covered,  
that shall not be revealed;  
and hid,  
that shall not be known.

27 What I tell you

in the darkness,  
speak ye in the light;  
and what ye hear  
in the ear,  
proclaim upon the housetops.

28 And

be not afraid of them

## [LUKE 6:40]

[The disciple is not above his  
teacher:

but every one when he is per-  
fected  
shall be as his teacher.] (§40)

## [LUKE 12:2]

[<sup>a</sup>But there is nothing covered up,  
that shall not be revealed;  
and hid,  
that shall not be known.] (§111)

## [LUKE 12:3-9]

[Wherefore whatsoever ye have  
said  
in the darkness  
shall be heard in the light;  
and what ye have spoken  
in the ear in the inner chambers  
shall be proclaimed upon the  
housetops.

4 And I say unto you my  
friends,  
Be not afraid of them

## Mark 4:22

<sup>a</sup> For there is nothing hid,  
save that it should be manifested;  
neither was *anything* made secret,  
but that it should  
come to light. (§55)

## Luke 8:17

<sup>a</sup> For nothing is hid,  
that shall not be <sup>a</sup>made manifest;  
nor *anything* secret,  
that shall not be known and  
come to light. (§55)

<sup>1</sup> Gr. bondservant. <sup>2</sup> Gr. Beelzebub.

MATT. 10

that kill the body,  
but are not able  
to kill the soul:  
but rather

fear him  
who is able to destroy both soul  
and body in <sup>1</sup>hell.

29 Are not two sparrows  
sold for a penny?  
and not one of them  
shall fall on the ground  
without your Father:  
30 <sup>a</sup>but the very hairs of  
your head are all numbered.  
31 Fear not therefore:  
ye are of more value  
than many sparrows.

32 Every one therefore who  
shall confess <sup>2</sup>me before men,  
<sup>3</sup>him will I also  
confess before my Father  
who is in heaven.  
33 <sup>b</sup>But whosoever shall  
deny me  
before men,  
him will I also deny  
before  
my Father who is in heaven.

[LUKE 12]

that kill the body,  
and after that have no more  
that they can do.

5 But I will warn you whom ye  
shall fear:

Fear him,  
who after he hath killed hath  
<sup>4</sup>power to cast into <sup>1</sup>hell;  
yea, I say unto you, Fear him.

6 Are not five sparrows  
sold for two pence?  
and not one of them  
is forgotten  
in the sight of God.

7 <sup>a</sup>But the very hairs of  
your head are all numbered.  
Fear not:

ye are of more value  
than many sparrows.

8 And I say unto you,  
Every one who  
shall confess <sup>2</sup>me before men,  
<sup>3</sup>him shall the Son of man also  
confess before the angels of God:

9 <sup>b</sup>but he that  
denieth me  
in the presence of men  
shall be denied  
in the presence of  
the angels of God.] (§111)

Luke 21:18

<sup>a</sup> And not a hair of  
your head shall perish. (§161)

Mark 8:38

<sup>b</sup> For whosoever shall  
be ashamed of me and of my words  
in this adulterous and sinful gen-  
eration,  
the Son of man also shall  
be ashamed of him,  
when he cometh

in the glory of his Father  
with the holy angels. (§87)

Luke 9:26<sup>c</sup>

<sup>b</sup> For whosoever shall  
be ashamed of me and of my words,  
of him shall the Son of man  
be ashamed,  
when he cometh  
in his own glory,  
and the glory of the Father,  
and of the holy angels. (§87)

<sup>1</sup> Gr. Gehenna. <sup>2</sup> Gr. in me. <sup>3</sup> Gr. in him. <sup>4</sup> Or, authority

## 74. ON TAKING UP ONE'S CROSS

MATT. 10:34-39

34 Think not that I came  
to 'send peace on the earth:  
I came not to 'send peace,  
but a sword.

35 For I came to set a man  
at variance against his father,

and the daughter against  
her mother,

and the daughter in law  
against her mother in law:  
36 and a man's foes *shall be*  
they of his own household.

37 He that loveth  
father or mother  
more than me  
is not worthy of me;  
and he that loveth  
son or daughter

more than me  
is not worthy of me.  
38 <sup>a</sup>And he that doth not  
take his cross  
and follow after me,  
is not worthy of me.

[LUKE 12:51, 53]

[Think ye that I am come  
to give peace in the earth?  
I tell you, Nay;  
but rather division: . . .  
53 They shall be divided,  
father against son,  
and son against father;  
mother against daughter,  
and daughter against  
her mother;  
mother in law against her  
daughter in law,  
and daughter in law  
against her mother in law  
(§116)]

[LUKE 14:26, 27]

[If any man cometh unto me,  
and hateth not  
his own father, and mother,

and wife, and children,  
and brethren, and sisters,  
yea, and his own life also,

he cannot be my disciple.  
27 <sup>a</sup>Whosoever doth not  
bear his own cross,  
and come after me,  
cannot be my disciple.] (§124)

Matt. 16:24b, 25

<sup>a</sup> If any man would come after me,  
let him deny himself,  
and take up his cross,  
and follow me.  
25 For whosoever would save  
his life  
shall lose it:  
and whosoever shall lose his life  
for my sake  
shall find it. (§87)

Mark 8:34b, 35

<sup>a</sup> If any man would come after me,  
let him deny himself,  
and take up his cross,  
and follow me.  
35 For whosoever would save  
his life  
shall lose it;  
and whosoever shall lose his life  
for my sake and the 'gespel's  
shall save it. (§87)

Luke 9:23b, 24

<sup>a</sup> If any man would come after me,  
let him deny himself,  
and take up his cross daily,  
and follow me.  
24 For whosoever would save  
his life  
shall lose it;  
but whosoever shall lose his life  
for my sake,  
the same shall save it. (§87)

<sup>1</sup> Gr. *cast.*    <sup>2</sup> See marginal note on ch. 1:1.

MATT. 10

39 He that <sup>1</sup>findeth  
his life  
shall lose it;  
and he that <sup>2</sup>loseth his life  
for my sake  
shall find it.

[LUKE 17:33]

[Whosoever shall seek to gain  
his life  
shall lose it:  
but whosoever shall lose *his life*  
shall <sup>4</sup>preserve it.] (§133)

75. ON REWARDS

MATT. 10:40-42

40 <sup>a</sup>He that receiveth  
you  
receiveth me,

and he that receiveth me  
receiveth  
him that sent me.

41 He that receiveth a  
prophet in the name of a  
prophet shall receive a proph-  
et's reward: and he that re-  
ceiveth a righteous man in the  
name of a righteous man shall  
receive a righteous man's re-  
ward.

42 And whosoever shall give  
to drink  
unto one of these little ones  
a cup of cold water only,

in the name of a disciple,  
verily I say unto you  
he shall in no wise lose  
his reward.

[LUKE 10:16]

[<sup>a</sup>He that heareth  
you  
heareth me;  
and he that rejecteth you  
rejecteth me;  
and he that rejecteth me  
rejecteth  
him that sent me.] (§101)

[MARK 9:41]

[For whosoever shall give

you  
a cup of water  
to drink,  
<sup>3</sup>because ye are Christ's,  
verily I say unto you,  
he shall in no wise lose  
his reward.] (§93)

Matt. 18:5

<sup>a</sup> And whoso shall receive  
one such little child  
in my name  
receiveth me: (§92)

Mark 9:37

<sup>a</sup> Whosoever shall receive  
one of such little children  
in my name,  
receiveth me:  
and whosoever receiveth me,  
receiveth not me, but  
him that sent me. (§92)

Luke 9:48b

<sup>a</sup> Whosoever shall receive  
this little child  
in my name  
receiveth me:  
and whosoever shall receive me  
receiveth  
him that sent me: (§92)

<sup>1</sup> Or, found <sup>2</sup> Or, lost <sup>3</sup> Gr. in name that ye are. <sup>4</sup> Gr. save it alive.



## 76. THE DEPARTURE OF JESUS AND THE DISCIPLES

MATT. 11:1

1 And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities. (+ §47)

MARK 6:12, 13

12 And they went out,  
and preached  
that *men* should repent.  
13 And they cast out many  
demons,  
and anointed with oil many  
that were sick,  
and healed them.

LUKE 9:6

6 And they departed, and  
went throughout the villages,  
preaching  
the <sup>2</sup>gospel,

and healing everywhere.

## 77. THE DEATH OF JOHN THE BAPTIST

MATT. 14:1-12

1 At that season  
Herod the tetrarch  
heard the report concerning  
Jesus,

2 and said unto his servants,  
This is John the Baptist;  
he is risen from the dead;  
and therefore do these  
powers work in him.

3 For Herod

had laid hold on John,

MARK 6:14-29

14 And king Herod  
heard *thereof*; for his name  
had become known:

and <sup>1</sup>he said,  
John the Baptizer  
is risen from the dead,  
and therefore do these  
powers work in him.  
15 But others said,  
It is Elijah.  
And others said,  
*It is a prophet, even as one of*  
*the prophets.*  
16 But Herod, when he heard  
*thereof*,  
said, John, whom I beheaded,  
he is risen.

17 For Herod himself  
had sent forth  
and laid hold upon John,

LUKE 9:7-9

7 Now Herod the tetrarch  
heard of all that was done:

and he was much perplexed, be-  
cause that it was said by some,  
that John  
was risen from the dead;

8 and by some,  
that Elijah had appeared;  
and by others, that  
one of the old prophets was  
risen again.

9 And Herod

said, John I beheaded:  
but who is this, about whom  
I hear such things?  
And he sought to see him.

[LUKE 3:19, 20]  
[but Herod the tetrarch,

<sup>1</sup> Some ancient authorities read *they*. <sup>2</sup> Or, *good tidings*

MATT. 14	MARK 6	[LUKE 3]
and bound him, and put him in prison	and bound him in prison	
for the sake of Herodias, his brother Philip's wife.	for the sake of Herodias, his brother Philip's wife; for he had married her.	being reproved by him for Herodias his brother's wife,
4 For John said unto him, It is not lawful for thee to have her.	18 For John said unto Herod, It is not lawful for thee to have thy brother's wife.	and for all the evil things which Herod had done, 20 added this also to them all, that he shut up John in prison.] (§17)
5 And when he would have put him to death,	19 And Herodias set herself against him, and desired	
he feared the multitude, because they counted him as a prophet.	to kill him; and she could not; 20 for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he <sup>1</sup> was much perplexed; and he heard him gladly.	
6 But when Herod's birthday came,	21 And when a convenient day was come, that Herod on his birthday	
the daughter of Herodias danced in the midst, and pleased Herod.	made a supper to his lords, and the <sup>2</sup> high captains, and the chief men of Galilee;	
7 Whereupon he promised with an oath to give her whatsoever she should ask.	22 and when <sup>3</sup> the daughter of Herodias herself came in and danced, <sup>4</sup> she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her,  Whatsoever thou shalt ask of	

<sup>1</sup> Many ancient authorities read *did many things*. <sup>2</sup> Or, *military tribunes* Gr. *chiliarchs*. <sup>3</sup> Some ancient authorities read *his daughter Herodias*. <sup>4</sup> Or, *it*

MATT. 14	MARK 6
8 And she, being put forward by her mother,	me, I will give it thee, unto the half of my kingdom. 24 And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer.
saith,	25 And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith
Give me here on a platter the head of John the Baptist.	give me on a platter the head of John the Baptist.
9 And the king was grieved;	26 And the king was exceeding sorry;
but for the sake of his oaths, and of them that sat at meat with him,	but for the sake of his oaths, and of them that sat at meat,
he commanded it to be given;	he would not reject her.
10 and he sent	27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went
and beheaded John in the prison.	and beheaded him in the prison,
11 And his head was brought on a platter,	28 and brought his head on a platter,
and given to the damsel: and she brought it to her mother.	and gave it to the damsel; and the damsel gave it to her mother.
12 And his disciples	29 And when his disciples heard thereof,
came,	they came
and took up the corpse, and buried him;	and took up his corpse, and laid it in a tomb.
and they went and told Jesus.	

## 78. "THE FEEDING OF THE FIVE THOUSAND

MATT. 14:13-23a

MARK 6:30-46

LUKE 9:10-17

30 And the apostles gather themselves together unto Jesus;	10 And the apostles, when they were returned,
and they told him all things, whatsoever they had done, and whatsoever they had taught.	declared unto him what things they had done.

a Cf. Matt. 15:32-39; Mark 8:1-10 (§83).

MATT. 14	MARK 6	LUKE 9
<p>13 Now when Jesus heard it, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof,</p>	<p>31 And he saith unto them, <u>Come ye yourselves apart into a desert place, and rest a while.</u> For there were many coming and going, and they had no leisure so much as to eat.</p>	<p>And he took them,</p>
<p>they followed him  <sup>1</sup>on foot from the cities.</p>	<p>32 And they went away in the boat to a desert place apart.          33 And <i>the people</i> saw them going, and many knew <i>them</i>, and they ran together there <sup>1</sup>on foot from all the cities, and outwent them.          34 And he came forth</p>	<p>and withdrew apart to a city called Bethsaida.          11 But the multitudes perceiving it followed him:</p>
<p>14 And he came forth,  <div style="text-align: right;">[MATT. 9:36]</div>         and saw [But when he saw a great multi- the multitudes, tude, and he had he was moved compassion with compassion on them, for them, because they were distressed and scattered, as sheep not having a shepherd.] (§70)</p> <p>and healed their sick.</p>	<p>and saw a great multitude, and he had <i>different attitude</i> compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.</p>	<p>and he welcomed them,</p>
<p>15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages,</p>	<p>35 And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent; 36 send them away, that they may go into the country and villages round about,</p>	<p>and spake to them of the kingdom of God, and them that had need of healing he cured.          12 And the day began to wear away; and the twelve came, and said unto him,          Send the multitude away, that they may go into the villages and country round about, and lodge,</p>

<sup>1</sup> Or, by land

MATT. 14  
and buy themselves food.

[Cf. vs. 15 above]

16 But Jesus  
said unto them,  
They have no need to go away;  
give ye them to eat.  
17 And they say unto him,

[Cf. vs. 21 below]

We have here but  
five loaves, and two fishes.  
18 And he said,  
Bring them hither to me.  
19 And he commanded  
the multitudes to 'sit down  
on the grass;

and he took the five loaves,  
and the two fishes,  
and looking up to heaven,  
he blessed, and brake  
and gave the loaves  
to the disciples,  
and the disciples to the mul-  
titudes.

20 And they all ate,  
and were filled:  
and they took up that

MARK 6  
and buy themselves somewhat  
to eat.

[Cf. vs. 35 above]

37 But he answered and  
said unto them,

Give ye them to eat.  
And they say unto him,

Shall we go and buy  
two hundred 'shillings' worth  
of bread,  
and give them to eat?

[Cf. vs. 44 below]

38 And he saith unto them,  
How many loaves have ye? go  
and see.  
And when they knew, they say,

Five, and two fishes.

39 And he commanded them  
that all should 'sit down  
by companies  
upon the green grass.

40 And they sat down in ranks,  
by hundreds, and by fifties.

41 And he took the five loaves  
and the two fishes,  
and looking up to heaven,  
he blessed, and brake the loaves;  
and he gave *and in last*  
to the disciples *proper.*  
to set before them;

and the two fishes divided he  
among them all.

42 And they all ate,  
and were filled.  
43 And they took up

LUKE 9  
and get provisions:

for we are here in a desert  
place.

13 But he  
said unto them,

Give ye them to eat.  
And they said,  
We have no more than  
five loaves and two fishes;  
except we should go and buy

food  
for all this people.

14 For there  
were about five thousand men.

And he said unto his disciples,  
Make them 'sit down  
in companies, about fifty each.

15 And they did so,  
and made them all 'sit down.

16 And he took the five loaves  
and the two fishes,  
and looking up to heaven,  
he blessed them, and brake;  
and gave  
to the disciples  
to set before the multitude.

17 And they ate,  
and were all filled:  
and there was taken up that

<sup>1</sup> Gr. *recline*. <sup>2</sup> The word in the Greek denotes a coin worth about eight pence half penny, or nearly seventeen cents.



MATT. 14

which remained over  
of the broken pieces,  
twelve baskets full.

21 And they that did eat  
were about five thousand men,  
besides women and children.

22 And straightway he con-  
strained the disciples  
to enter into the boat,  
and to go before him  
unto the other side,

till he should send  
the multitudes away.

23 And after he had  
sent the multitudes away,  
he went up into the mountain  
apart to pray:

MARK 6

broken pieces,  
twelve basketfuls,  
and also of the fishes.

44 And they that ate the loaves  
were five thousand men.

45 And straightway he con-  
strained his disciples  
to enter into the boat,  
and to go before him  
unto the other side  
to Bethsaida,  
while he himself sendeth  
the multitude away.

46 And after he had  
taken leave of them,  
he departed into the mountain  
to pray.

LUKE 9

which remained over to them  
of broken pieces,  
twelve baskets.

[Cf. vs. 14 above]

*Crisis - people  
misunderstood  
him, wanted to  
make him king.*

*one of three places in Mark  
where Jesus prays.*

79. THE WALKING ON THE SEA

MATT. 14:23b-36

23b and when even was come,  
he was there alone.

24 But the boat was now  
in the midst of the sea,

distressed by the waves;  
for the wind was contrary.

25 And in the fourth watch  
of the night  
he came unto them,  
walking upon the sea.

26 And when the disciples  
saw him walking on the sea,  
they were troubled, saying,  
It is a ghost;  
and they cried out for fear.

MARK 6:47-56

47 And when even was come,

the boat was  
in the midst of the sea,  
and he alone on the land.

48 And seeing them  
distressed in rowing,  
for the wind was contrary  
unto them,  
about the fourth watch  
of the night  
he cometh unto them,  
walking on the sea;  
and he would have passed by  
them:

49 but they, when they  
saw him walking on the sea,  
supposed that  
it was a ghost,  
and cried out;  
50 for they all saw him,  
and were troubled.

<sup>1</sup> Some ancient authorities read *was many furlongs distant from the land.*

## MATT. 14

27 But straightway Jesus spake unto them, saying,  
Be of good cheer; it is I;  
be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. 29 And he said, Come. And Peter went down from the boat, and walked upon the waters <sup>1</sup>to come to Jesus. 30 But when he saw the <sup>2</sup>wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were gone up into the boat, the wind ceased.

33 And they that were in the boat <sup>3</sup>worshipped him, saying, Of a truth thou art the Son of God.

34 And when they had crossed over, they came to the land, unto Gennesaret.

35 And when

the men of that place knew him, they sent into all that region round about, and brought unto him

## MARK 6

But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the boat; and the wind ceased: and they

were sore amazed in themselves;

52 for they understood not concerning the loaves, but their heart was hardened.

53 And when they had <sup>4</sup>crossed over, they came to the land unto Gennesaret, and moored to the shore.

54 And when they were come out of the boat, straightway *the people* knew him, 55 and ran round about that whole region, and began to carry about on

*{ the supper was  
feast of the  
kingdom*

*\* means that disciples  
should have known  
he was messiah  
but they didn't.*

<sup>1</sup> Some ancient authorities read *and came*. <sup>2</sup> Many ancient authorities add *strong*. <sup>3</sup> See marginal note on ch. 2:2. <sup>4</sup> Or, *crossed over to the land, they came unto Gennesaret*

MATT. 14	MARK 6
all that were sick;	their <sup>1</sup> beds those that were sick, where they heard he was.
36 and they besought him that they might only touch the border of his garment: and as many as touched were made whole.	56 And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched <sup>2</sup> him were made whole.

80. EATING WITH UNWASHEN HANDS

MATT. 15:1-20	MARK 7:1-23
1 Then there come to Jesus from Jerusalem Pharisees and scribes,	1 And there are gathered together unto him
saying, 2 Why do thy disciples trans- gress the tradition of the elders?	the Pharisees, and certain of the scribes, who had come from Jerusalem, 2 and had seen that some of his disciples ate their bread with <sup>3</sup> defiled, that is, un- washen, hands. 3 (For the Pharisees, and all the Jews, except they wash their hands <sup>4</sup> diligently, eat not, holding the tradition of the elders; 4 and <i>when they come</i> from the mar- ketplace, except they <sup>5</sup> bathe themselves, they eat not; and many other things there are, which they have received to hold, <sup>6</sup> washings of cups, and pots, and brasen vessels.) 5 And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders,

<sup>1</sup> Or, pallets    <sup>2</sup> Or, it    <sup>3</sup> Or, common    <sup>4</sup> Or, up to the elbow    Gr. with the fist.    <sup>5</sup> Gr. baptize. Some ancient authorities read *sprinkle themselves*.    <sup>6</sup> Gr. baptizings.    <sup>7</sup> Many ancient authorities add *and couches*.

## MATT. 15

for they wash not their hands  
when they eat bread.

3 And he answered and  
said unto them,

[Cf. *vs.* 7-9 below]

Why do ye also transgress  
the commandment of God  
because of  
your tradition?

4 For God said, <sup>1</sup>Honor  
thy father and thy mother:  
and, <sup>2</sup>He that speaketh evil  
of father or mother,  
let him <sup>3</sup>die the death.

5 But ye say,  
Whosoever shall say  
to his father or his mother,  
That wherewith thou mightest  
have been profited by me is

given to God;

6 he shall not

honor

his father<sup>4</sup>.

And ye have made void  
the <sup>5</sup>word of God  
because of your tradition.

## MARK 7

but eat their bread  
with <sup>6</sup>defiled hands?

6 And he

said unto them,

Well did Isaiah prophesy  
of you hypocrites,  
as it is written,

<sup>7</sup>This people honoreth me  
with their lips,

But their heart is far from  
me.

7 But in vain do they wor-  
ship me,

Teaching as *their* doctrines  
the precepts of men.

8 Ye leave the commandment  
of God, and hold fast the  
tradition of men.

9 And he said unto them,  
Full well do ye reject  
the commandment of God,  
that ye may keep  
your tradition.

10 For Moses said, <sup>8</sup>Honor  
thy father and thy mother;  
and, He that speaketh evil  
of father or mother,  
let him <sup>3</sup>die the death:

11 but ye say,  
If a man shall say  
to his father or his mother,  
That wherewith thou mightest  
have been profited by me is  
Corban, that is to say,

Given to God;

12 ye no longer suffer him  
to do aught

for his father or his mother;

13 making void

the word of God

by your tradition,  
which ye have delivered:

and many such like things ye do.

<sup>1</sup> Ex. 20:12; Dt. 5:16. <sup>2</sup> Ex. 21:17; Lev. 20:9. <sup>3</sup> Or, *surely die* <sup>4</sup> Some ancient authorities add  
or *his mother*. <sup>5</sup> Some ancient authorities read *law*. <sup>6</sup> Or, *common* <sup>7</sup> Is. 29:13. <sup>8</sup> Ex. 20:12; Dt. 5:16;  
Ex. 21:17; Lev. 20:9.

## MATT. 15

7 Ye hypocrites,  
well did Isaiah prophesy  
of you,  
saying,  
8 <sup>1</sup>This people honoreth me  
with their lips;  
But their heart is far from  
me.  
9 But in vain do they wor-  
ship me,  
Teaching *as their* doctrines  
the precepts of men.  
10 And he called to him the  
multitude,  
and said unto them,  
Hear,  
and understand:  
11 Not that

which entereth into the mouth  
defileth the man;  
but that which proceedeth  
out of the mouth,  
this defileth the man.

12 Then came the disciples,  
and said unto him, Knowest  
thou that the Pharisees were  
<sup>2</sup>offended, when they heard this  
saying? 13 But he answered  
and said, Every <sup>3</sup>plant which  
my heavenly Father planted  
not, shall be rooted up. 14  
Let them alone: they are blind  
guides.

And if the blind  
guide the blind,  
both shall fall  
into a pit.

15 And Peter answered and  
said unto him,

## MARK 7

[Cf. vss. 6, 7 above]

14 And he called to him the  
multitude again,  
and said unto them,  
Hear me all of you,  
and understand:  
15 there is nothing  
from without the man,  
that going into him  
can defile him;  
but the things which proceed  
out of the man  
are those that defile the man.<sup>4</sup>

[LUKE 6:39]

[And he spake also a parable  
unto them,  
Can the blind  
guide the blind?  
shall they not both fall  
into a pit?] (§40)

17 And when he was entered  
into the house from the multi-  
tude,  
his disciples  
asked of him

<sup>1</sup> Is. 29:13. <sup>2</sup> Gr. *caused to stumble*. <sup>3</sup> Gr. *planting*. <sup>4</sup> Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear*. See ch. 4:9, 23.



MATT. 15

Declare unto us the parable.

16 And he said,  
Are ye also even yet  
without understanding?  
17 Perceive ye not, that  
whatsoever  
goeth into the mouth

passeth

into the belly, and  
is cast out into the draught?

18 But the things which  
proceed out of the mouth  
come forth out of the heart;  
and they defile the man.

19 For  
out of the heart  
come forth evil thoughts,

murders, adulteries,  
fornications, thefts,

false witness,

railings:

20 these are the things

which defile the man;  
but to eat with unwashen hands  
defileth not the man.

MARK 7

the parable.

18 And he saith unto them,  
Are ye so  
without understanding also?  
Perceive ye not, that  
whatsoever from without  
goeth into the man,  
it cannot defile him;

19 because it goeth not into  
his heart, but

into his belly, and  
goeth out into the draught?

*This he said,*  
making all meats clean.

20 And he said,  
That which  
proceedeth out of the man,

that defileth the man.

21 For from within,  
out of the heart of men  
evil thoughts proceed,  
fornications, thefts,  
murders, adulteries,

22 covetings, wickednesses,  
deceit,  
lasciviousness, an evil eye,  
railing, pride, foolishness:

23 all these evil things  
proceed from within,  
and defile the man.

81. THE SYROPHŒNICIAN WOMAN

MATT. 15:21-28

21 And Jesus went out thence,  
and withdrew into the  
parts of Tyre and Sidon.

22 And behold,

MARK 7:24-30

24 And from thence he arose,  
and went away into the  
borders of Tyre and Sidon.  
And he entered into a house,  
and would have no man know  
it; and he could not be hid.

25 But straightway

<sup>1</sup> Gr. *thoughts that are evil.* <sup>2</sup> Some ancient authorities omit *and Sidon.*

## MATT. 15

a Canaanitish woman

came out from those borders,

and cried, saying,  
Have mercy on me, O Lord,  
thou son of David;  
my daughter is grievously vexed  
with a demon.

23 But he answered her not  
a word. And his disciples  
came and besought him, say-  
ing, Send her away; for she  
crieth after us. 24 But he

answered and said,  
"I was not sent but  
unto the lost sheep  
of the house of Israel.

25 But she came  
and worshipped him, saying,  
Lord, help me.

26 And he answered and said,

It is not meet  
to take the children's <sup>2</sup>bread  
and cast it to the dogs.

27 But she  
said,  
Yea, Lord: for even the dogs

eat of the crumbs which fall  
from their masters' table.

28 Then Jesus answered and  
said unto her,

O woman, great is thy faith:  
be it done unto thee even as  
thou wilt.

## MARK 7

a woman,  
whose little daughter had an un-  
clean spirit, having heard of  
him,  
came

and fell down at his feet.

26 Now the woman was a <sup>a</sup>Greek,  
a Syrophenician by race.

And she besought him that he

would cast forth the demon  
out of her daughter.

27 And he said unto her,  
Let the children first be filled:  
for it is not meet

to take the children's <sup>2</sup>bread  
and cast it to the dogs.

28 But she answered and  
saith unto him,

Yea, Lord; even the dogs  
under the table

eat of the children's crumbs.

29 And he  
said unto her,

For this saying go thy way;  
the demon is gone out of thy  
daughter.

Matt. 10:6

<sup>a</sup> but go rather  
to the lost sheep  
of the house of Israel. (§71)

<sup>1</sup> See marginal note on ch. 2:2. <sup>2</sup> Or, loaf <sup>3</sup> Or, Gentile

## MATT. 15

## MARK 7

And her daughter was healed  
from that hour.

30 And she went away unto  
her house, and found  
the child laid upon the bed,  
and the demon gone out.

## 82. THE RETURN TO THE SEA OF GALILEE

## MATT. 15:29-31

## MARK 7:31-37

29 And Jesus departed  
thence,  
and came nigh  
unto the sea of Galilee;

31 And again he went out  
from the borders of Tyre,  
and came through Sidon  
unto the sea of Galilee,  
through the midst of the bor-  
ders of Decapolis.

and he went up into the  
mountain, and sat there.

30 And there came unto him  
great multitudes, having with  
them

32 And they bring unto him

the lame, blind, dumb,  
maimed, and many others,  
and they cast them down at his  
feet;  
and he healed them:

one that was deaf, and had  
an impediment in his speech;

and they beseech him to lay his  
hand upon him.

33 And he took him aside  
from the multitude privately,  
and put his fingers into his ears,  
and he spat, and touched his  
tongue; 34 and looking up to  
heaven, he sighed, and saith  
unto him, Ephphatha, that is,  
Be opened. 35 And his ears  
were opened, and the bond  
of his tongue was loosed, and  
he spake plain. 36 And he  
charged them that they should  
tell no man: but the more he  
charged them, so much the  
more a great deal they pub-  
lished it.

31 insomuch that  
the multitude wondered,  
when they saw

37 And they were  
beyond measure astonished,  
saying,  
He hath done all things well;  
he maketh even the deaf to  
hear,  
and the dumb to speak.

the dumb speaking,

## MATT. 15

the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

83. <sup>a</sup>THE FEEDING OF THE FOUR THOUSAND

## MATT. 15:32-39

32 And Jesus called unto him his disciples, and said,  
I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint on the way.

33 And the disciples say unto him,  
Whence should we have so many loaves in a desert place as to fill so great a multitude?

34 And Jesus said unto them,  
How many loaves have ye? And they said, Seven, and a few small fishes.

35 And he commanded the multitude to sit down on the ground;  
36 and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes.

## MARK 8:1-10

1 In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them,  
2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat:  
3 and if I send them away fasting to their home, they will faint on the way; and some of them are come from far.

4 And his disciples answered him,  
Whence shall one be able

to fill these men with <sup>1</sup> bread here in a desert place?

5 And he asked them,  
How many loaves have ye? And they said, Seven.

6 And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.

<sup>a</sup> Cf. Matt. 14:13-23a; Mark 6:30-46; Luke 9:10-17 (§78)

<sup>1</sup> Gr. *loaves*.

## MATT. 15

37 And they all ate,  
and were filled:  
and they took up  
that which remained over  
of the broken pieces,

seven baskets full.

38 And they that did eat  
were four thousand men,  
besides women and children.

39 And he sent away the  
multitudes,

and entered into the boat,

and came into the borders of  
Magadan.

## MARK 8

7 And they had a few small  
fishes: and having blessed  
them, he commanded to set  
these also before them.

8 And they ate,  
and were filled:  
and they took up,

of broken pieces  
that remained over,  
seven baskets.

9 And they  
were about four thousand:

and he sent them away.

10 And straightway  
he entered into the boat  
with his disciples,  
and came into the parts of  
Dalmanutha.

## 84. DEMANDING A SIGN FROM HEAVEN

## MATT. 16:1-12

1 And the Pharisees and  
Sadducees came, and

trying him  
asked him to show them  
a sign from heaven.

2 But he answered

and said unto them,

<sup>1</sup>When it is evening,

ye say,  
*It will be fair weather:*  
for the heaven is red.

3 And in the morning,

## MARK 8:11-21

11 And the Pharisees  
came forth, and  
began to question with him,

seeking of him  
a sign from heaven,  
trying him.

12 And he sighed deeply in  
his spirit,  
and saith,

[LUKE 12:54-56]

[And he said to the multi-  
tudes also,  
When ye see a cloud rising in  
the west,  
straightway ye say,  
There cometh a shower;

and so it cometh to pass.

55 And when ye see a south wind  
blowing, ye say,

<sup>1</sup> The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.



MATT. 16	MARK 8	[LUKE 12]
<p><i>It will be foul weather to-day: for the heaven is red and lowering.</i></p>		<p>There will be a scorching heat;</p>
<p>Ye know how to discern the face of the heaven;</p> <p>but ye cannot discern the signs of the times.</p>		<p>and it cometh to pass. 56 Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?] (§117)</p>
<p>4 <sup>a</sup> An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.</p> <p>5 And the disciples came to the other side and forgot to take bread.</p>	<p><sup>a</sup>Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation.</p> <p>13 And he left them, and again entering into the boat departed to the other side.</p> <p>14 And they forgot to take bread; and they had not in the boat with them more than one loaf.</p>	<p>[LUKE 11:29b]</p> <p>[<sup>a</sup>This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah.] (§107)</p>
<p>6 And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.</p>	<p>15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.</p>	<p>[LUKE 12:16]</p> <p>[he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.] (§111)</p>

Matt. 12:39

<sup>a</sup> But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: (§50)

<sup>1</sup> Gr. loaves. <sup>2</sup> Or, hot wind <sup>3</sup> Gr. prove. <sup>4</sup> Or, say unto his disciples, First of all beware ye

## MATT. 16

7 And they reasoned  
among themselves, saying,  
<sup>1</sup>We took no <sup>2</sup>bread.  
8 And Jesus perceiving it  
said,  
O ye of little faith,  
why reason ye among your-  
selves,  
because ye have no <sup>2</sup>bread?  
9 Do ye not yet perceive,

neither remember

the five loaves  
of the five thousand,  
and how many <sup>3</sup>baskets

ye took up?

10 Neither the seven loaves  
of the four thousand,  
and how many <sup>3</sup>baskets

ye took up?

11 How is it that ye do not per-  
ceive that I spake not to you  
concerning <sup>2</sup>bread?  
But beware of  
the leaven of the Pharisees  
and Sadducees.

12 Then understood they that  
he bade them not beware of  
the leaven of <sup>2</sup>bread, but of  
the teaching of the Pharisees  
and Sadducees.

## MARK 8

16 And they reasoned  
one with another, <sup>4</sup>saying,  
<sup>5</sup>We have no bread.  
17 And Jesus perceiving it  
saith unto them,

Why reason ye,

because ye have no bread?  
do ye not yet perceive,  
neither understand?  
have ye your heart hardened?  
18 Having eyes, see ye not?  
and having ears, hear ye not?  
and do ye not remember?

19 When I brake  
the five loaves  
among the five thousand,  
how many <sup>6</sup>baskets  
full of broken pieces  
took ye up?

They say unto him, Twelve.

20 And when the seven  
among the four thousand,  
how many <sup>6</sup>basketfuls  
of broken pieces  
took ye up?

And they say unto him, Seven.

21 And he said unto them,  
Do ye not yet understand?

[Cf. vs. 15 above]

[Cf. Luke 12:1b above]

[Cf. Luke 12:1b above]

<sup>1</sup> Or, It is because we took no bread <sup>2</sup> Gr. loaves. <sup>3</sup> Basket in ver. 9 and 10 represents different Greek words. <sup>4</sup> Some ancient authorities read because they had no bread. <sup>5</sup> Or, It is because we have no bread <sup>6</sup> Basket in ver. 19 and 20 represents different Greek words.

## 85. THE BLIND MAN OF BETHSAIDA

MARK 8:22-26

22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. 23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? 24 And he looked up, and said, I see men; for I behold *them* as trees, walking. 25 Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. 26 And he sent him away to his home, saying, Do not even enter into the village.

## 86. PETER'S CONFESSION

MATT. 16:13-20

13 Now when Jesus came  
into the parts  
of Cæsarea Philippi,

he asked his disciples,  
saying,  
Who do men say  
'that the Son of man is?

14 And they said,  
Some *say* John the Baptist;  
some, Elijah;  
and others, Jeremiah,  
or one of the prophets.

15 He saith unto them,  
But who say ye that I am?

16 And Simon Peter answered  
and said,

Thou art the Christ,  
the son of the living God.

17 And Jesus answered and  
said unto him, Blessed art  
thou, Simon Bar-Jonah: for  
flesh and blood hath not re-  
vealed it unto thee, but my  
Father who is in heaven.  
18 And I also say unto thee,  
that thou art <sup>2</sup>Peter, and upon

MARK 8:27-30

27 And Jesus went forth,  
and his disciples,  
into the villages  
of Cæsarea Philippi:  
and on the way

he asked his disciples,  
saying unto them,  
Who do men say  
that I am?

28 And they told him, saying,  
John the Baptist;  
and others, Elijah;  
but others,  
One of the prophets.

29 And he asked them,  
But who say ye that I am?  
Peter answereth  
and saith unto him,  
Thou art the Christ.

LUKE 9:18-21

18 And it came to pass,  
as he was praying apart,

the disciples were with him:

and he asked them,  
saying,  
Who do the multitudes say  
that I am?

19 And they answering said,  
John the Baptist;  
but others *say*, Elijah;  
and others, that  
one of the old prophets is  
risen again.

20 And he said unto them,  
But who say ye that I am?  
And Peter answering  
said,  
The Christ  
of God.

<sup>1</sup> Many ancient authorities read *that I the Son of man am*. See Mk. 8:27; Lk. 9:18. <sup>2</sup> Gr. *Petros*.

MATT. 16	MARK 8	LUKE 9
<p>this rock I will build my church; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven: "and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he the disciples that they should tell no man that he was the Christ.</p>	<p>30 And he charged them that they should tell no man of him.</p>	<p>21 But he charged them, and commanded them to tell this to no man;</p>

## 87. JESUS FORETELLS HIS DEATH

MATT. 16:21-28	MARK 8:31-9:1	LUKE 9:22-27
<p>21 <sup>b</sup> From that time began <sup>a</sup>Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.</p>	<p>31 <sup>b</sup> And he began to teach them, <u>that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.</u> 32 And he spake the saying openly.</p>	<p>22 saying, <sup>b</sup> The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.</p>

Matt. 18:18  
<sup>a</sup> Verily I say unto you,  
 What things soever ye shall  
 bind on earth  
 shall be bound in heaven;  
 and what things soever ye shall  
 loose on earth  
 shall be loosed in heaven. (§97)

<sup>b</sup> Cf. Matt. 17:22, 23 (§90); 20:18 (§139).

<sup>b</sup> Cf. Mark 9:31 (§90); 10:33, 34 (§139).

Luke 17:25  
<sup>b</sup> But first must he  
 suffer many things  
 and be rejected of this generation.  
 (§133.) Cf. also Luke 9:44 (§90);  
 18:31-33 (§139).

<sup>1</sup> Gr. *petra*. <sup>2</sup> Some ancient authorities read *Jesus Christ*.

MATT. 16	MARK 8	LUKE 9
<p>22 And Peter took him, and began to rebuke him, saying, <sup>1</sup>Be it far from thee, Lord: this shall never be unto thee.</p> <p>23 But he turned,</p> <p>and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.</p> <p>24 Then said Jesus unto his disciples,</p> <p><sup>a</sup>If any man would come after me, let him deny himself, and take up his cross, and follow me.</p> <p>25 <sup>b</sup>For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.</p> <p>26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?</p>	<p>And Peter took him, and began to rebuke him.</p> <p>33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan;</p> <p>for thou mindest not the things of God, but the things of men.</p> <p>34 And he called unto him the multitude with his disciples, and said unto them,</p> <p><sup>a</sup>If any man would come after me, let him deny himself, and take up his cross, and follow me.</p> <p>35 <sup>c</sup>For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the <sup>2</sup>gospel's shall save it.</p> <p>36 For what doth it profit a man, to gain the whole world, and forfeit his life?</p> <p>37 For what should a man give in exchange for his life?</p>	<p>23 And he said unto all,</p> <p><sup>a</sup>If any man would come after me, let him deny himself, and take up his cross daily, and follow me.</p> <p>24 <sup>b</sup>For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it.</p> <p>25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self?</p>
<p>Matt. 10:38</p> <p><sup>a</sup> And he that doth not take his cross and follow after me, is not worthy of me. (§74)</p> <p>Matt. 10:39</p> <p><sup>b</sup> He that <sup>a</sup>findeth his life shall lose it; and he that <sup>a</sup>loseth his life for my sake shall find it. (§74)</p>		<p>Luke 14:27</p> <p><sup>a</sup> Whosoever doth not bear his own cross, and come after me, cannot be my disciple. (§124)</p> <p>Luke 17:33</p> <p><sup>b</sup> Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall <sup>c</sup>preserve it. (§133)</p>

<sup>1</sup> Or, God have mercy on thee    <sup>2</sup> See marginal note on ch. 1:1.    <sup>3</sup> Or, found    <sup>4</sup> Or, lost    <sup>5</sup> Gr. save it alive.



## MATT. 16

27 For the Son of man shall

come

in the glory of his Father  
with his angels;  
and then shall he render unto  
every man according to his  
deeds.

28 Verily I say unto you,  
There are some  
of them that stand here,  
who shall in no wise taste of  
death,  
till they see the Son of man  
coming in his kingdom.

## MARK 8

38 <sup>a</sup>For whosoever shall  
be ashamed of me  
and of my words  
in this adulterous and sinful  
generation,  
the Son of man also shall  
be ashamed of him,  
when he cometh

in the glory of his Father  
with the holy angels.

9:1 And he said unto them,  
Verily I say unto you,  
There are some here  
of them that stand *by*,  
who shall in no wise taste of  
death,  
till they see the kingdom of God  
come with power.

## LUKE 9

26 <sup>a</sup>For whosoever shall  
be ashamed of me  
and of my words,

of him shall the Son of man  
be ashamed,  
when he cometh  
in his own glory,  
and *the glory* of the Father,  
and of the holy angels.

27 But I tell you of a truth,  
There are some  
of them that stand here,  
who shall in no wise taste of  
death,  
till they see the kingdom of God.

## 88. THE TRANSFIGURATION

## MATT. 17:1-13

1 And after six days

Jesus taketh with him Peter,  
and <sup>2</sup>James, and John  
his brother,  
and bringeth them up  
into a high mountain  
apart:

2 and he was transfigured be-  
fore them;  
and his face did shine as the sun,

## MARK 9:2-13

2 And after six days

Jesus taketh with him Peter,  
and <sup>2</sup>James, and John,  
  
and bringeth them up  
into a high mountain  
apart by themselves:

and he was transfigured before  
them;

## LUKE 9:28-36

28 And it came to pass  
about eight days after these  
sayings,  
that he took with him Peter  
and John and James,

and went up  
into the mountain  
to pray.

29 And as he was praying,  
the fashion of his countenance  
was altered,

Matt. 10:33

<sup>a</sup>But whosoever shall  
deny me  
before men,  
him will I also deny  
before  
my Father who is in heaven. (§73)

Luke 12:9

<sup>a</sup>but he that  
denieth me  
in the presence of men  
shall be denied  
in the presence of  
the angels of God. (§111)

<sup>a</sup> Gr. *doing*. <sup>2</sup> Or, *Jacob*

## MATT. 17

and his garments became white as the light.

3 And behold, there appeared unto them

Moses and Elijah talking with him.

4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three <sup>1</sup>tabernacles; one for thee, and one for Moses, and one for Elijah.

[Cf. vs. 6b below.]

5 While he was yet speaking,

behold, a bright cloud overshadowed them:

[Cf. vs. 6b below.]

and behold, a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased; hear ye him."  
6 And when the disciples heard it, they fell on their face,

## MARK 9

3 and his garments became glistering, exceeding white, so as no fuller on earth can whiten them.

4 And there appeared unto them

Elijah with Moses: and they were talking with Jesus.

5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three <sup>1</sup>tabernacles; one for thee, and one for Moses, and one for Elijah.  
6 For he knew not what to answer; for they became sore afraid.

7 And there came a cloud \* overshadowing them: *medium far distance presence*

[Cf. vs. 6b above.]

and there came a voice out of the cloud, This is my beloved Son:

hear ye him.

## LUKE 9

and his raiment *became* white *and* dazzling.

30 And behold, there talked with him two men, who were Moses and Elijah; 31 who appeared in glory, and spake of his <sup>2</sup>decease which he was about to accomplish at Jerusalem. 32 Now Peter and they that were with him were heavy with sleep: but <sup>2</sup>when they were fully awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three <sup>1</sup>tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

[Cf. vs. 34b below.]

34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And a voice came out of the cloud, saying, This is <sup>4</sup>my Son, my chosen:

hear ye him.

\* Cf. Matt. 3:17 (§18)

<sup>1</sup> Or, booths <sup>2</sup> Or, departure <sup>3</sup> Or, having remained awake <sup>4</sup> Many ancient authorities read *my beloved Son*. See Mt. 17:6; Mk. 9:7.

## MATT. 17

and were sore afraid.

7 And Jesus came and touched them and said, Arise, and be not afraid.

8 And lifting up their eyes,

they saw no one,  
save Jesus only.

9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man,

until the Son of man  
be risen  
from the dead.

10 And his disciples asked him, saying,

Why then say the scribes  
that Elijah must first come?

11 And he answered and said,  
Elijah indeed cometh,  
and shall restore all things:

[Cf. vs. 12 below]

12 but I say unto you,  
that Elijah is come already,  
and they knew him not,  
but did unto him  
whatsoever they would.

Even so shall the Son of man  
also suffer of them.

13 Then understood the disciples that he spake unto them of John the Baptist.

## MARK 9

[Cf. vs. 6b above]

8 And suddenly looking round about,  
they saw no one any more,  
save Jesus only with themselves.

~~9~~ And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. ~~any more~~

10 And they kept the saying,

questioning among themselves  
what the rising again from the  
dead should mean.

11 And they asked him,  
saying,

<sup>1</sup>How is it that the scribes say  
that Elijah must first come?

12 And he said unto them,  
Elijah indeed cometh first,  
and restoreth all things:  
and how is it written of  
the Son of man, that he should  
suffer many things and be set  
at nought?

13 But I say unto you,  
that Elijah is come,

and they have also done unto him  
whatsoever they would,  
even as it is written of him.

[Cf. vs. 12 above]

## LUKE 9

[Cf. vs. 34b above]

36 And when the voice <sup>2</sup>came,

Jesus was found alone.

And they held their peace,  
and told no man in those days  
any of the things which they  
had seen.

<sup>1</sup> Or, The scribes say . . . come <sup>2</sup> Or, was past

## 89. THE EPILEPTIC BOY

MATT. 17:14-20

14 And when they were come  
to the multitude,

there came to him a man,  
kneeling to him,  
and saying,  
15 Lord,  
have mercy on my son:

for he is epileptic,  
and suffereth grievously;

for oft-times he falleth  
into the fire,  
and oft-times into the water.  
16 And I brought him  
to thy disciples,

and they could not cure him.  
17 And Jesus answered  
and said,  
O faithless and perverse  
generation,  
how long shall I be with you?  
how long shall I bear with you?  
bring him hither to me.

MARK 9:14-29

14 And when they came  
to the disciples,  
they saw a great multitude  
about them,  
and scribes questioning with  
them.

15 And straightway all the  
multitude, when they saw him,  
were greatly amazed, and run-  
ning to him saluted him. 16  
And he asked them, What  
question ye with them?

17 And one  
of the multitude

answered him,  
Teacher,  
I brought unto thee my son,

who hath a dumb spirit;

18 and wheresoever  
it taketh him,

it <sup>1</sup>dasheth him down:  
and he foameth,  
and grindeth his teeth,  
and pineth away:

[Cf vs. 22 below]

and I spake  
to thy disciples  
that they should cast it out;  
and they were not able.

19 And he answereth them  
and saith,  
O faithless  
generation,  
how long shall I be with you?  
how long shall I bear with you?  
bring him unto me.

LUKE 9:37-43a

37 And it came to pass,  
on the next day,  
when they were come down  
from the mountain,  
a great multitude met him.

38 And behold, a man  
from the multitude

cried, saying,  
Teacher, I beseech thee  
to look upon my son;  
for he is mine only child:

39 and behold,  
a spirit taketh him,  
and he suddenly crieth out;  
and it <sup>2</sup>teareth him  
that he foameth,  
and it hardly departeth from  
him, bruising him sorely.

40 And I besought  
thy disciples  
to cast it out;  
and they could not.

41 And Jesus answered  
and said,  
O faithless and perverse  
generation,  
how long shall I be with you,  
and bear with you?  
bring hither thy son.

<sup>1</sup> Or, rendeth him See Matt. 7:6. <sup>2</sup> Or, convulseth

MATT. 17	MARK 9	LUKE 9
<p>[Cf. vs. 15 above]</p> <p>18 And Jesus rebuked him;</p> <p>and the demon went out of him:</p> <p>and the boy was cured from that hour.</p>	<p>20 And they brought him unto him: and when he saw him, straightway the spirit <sup>1</sup>tare him grievously; and he fell on the ground, and wallowed foaming.</p> <p>21 And he asked his father, How long time is it since this hath come unto him? And he said, From a child.</p> <p>22 And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. 23 And Jesus said unto him, If thou canst! All things are possible to him that believeth. 24 Straightway the father of the child cried out, and said<sup>2</sup>, I believe; help thou mine unbelief.</p> <p>25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. 26 And having cried out, and <sup>1</sup>torn him much, he came out: and <i>the boy</i> became as one dead; insomuch that the more part said, He is dead. 27 But Jesus took him by the hand, and raised him up; and he arose.</p> <p>28 And when he was come into the house,</p>	<p>42 And as he was yet a coming, the demon <sup>3</sup>dashed him down, and <sup>1</sup>tare <i>him</i> grievously.</p> <p>But Jesus rebuked the unclean spirit,</p> <p>and healed the boy, and gave him back to his father.</p> <p>43 And they were all astonished at the majesty of God.</p>

<sup>1</sup> Or, *convulsed* See ch. 1:26. <sup>2</sup> Many ancient authorities add *with tears*. <sup>3</sup> Or, *rent him*



## MATT. 17

19 Then came the disciples  
to Jesus apart, and said,  
Why could not we  
cast it out?

20 "And he saith unto them,  
Because of your little faith:  
for verily I say unto you,  
If ye have faith  
as a grain of mustard seed,  
ye shall say  
unto this mountain,  
Remove hence  
to yonder place;  
and it shall remove;  
and nothing shall be impossible  
unto you.<sup>1</sup>

## MARK 9

his disciples  
asked him privately,  
<sup>1</sup>*How is it that we could not  
cast it out?*

29 And he said unto them,  
This kind can come out  
by nothing, save by prayer.<sup>4</sup>

[LUKE 17:9]

[<sup>a</sup>And the Lord said,

If ye had faith  
as a grain of mustard seed,  
ye would say  
unto this sycamine tree,  
Be thou rooted up,  
and be thou planted in the sea;  
and it would obey you.] (§131)

## 90. JESUS AGAIN FORETELLS HIS DEATH

MATT. 17:22, 23

22 And while they <sup>a</sup>abode in  
Galilee,

MARK 9:30-32

30 And they went forth from  
thence,  
and passed through  
Galilee;  
and he would not that any man  
should know it.

LUKE 9:43b-45

Matt. 21:21

<sup>a</sup> And Jesus answered  
and said unto them,  
  
Verily I say unto you,  
If ye have faith, and doubt not,  
ye shall not only do  
what is done to the fig tree,  
but even if ye shall say  
unto this mountain,  
Be thou taken up  
and cast into the sea,

it shall be done. (§147)

Mark 11:22, 23

<sup>a</sup> And Jesus answering  
saith unto them,  
Have faith in God.  
23 Verily I say unto you,

Whosoever shall say  
unto this mountain,  
Be thou taken up  
and cast into the sea;  
and shall not doubt in his heart,  
but shall believe that what he  
saith cometh to pass;  
he shall have it. (§147)

<sup>1</sup> Many authorities, some ancient, insert ver. 21, *But this kind goeth not out save by prayer and fasting.*  
See Mk. 9:29. <sup>2</sup> Some ancient authorities read *were gathering themselves together.* <sup>3</sup> Or, saying, *We  
could not cast it out.* <sup>4</sup> Many ancient authorities add *and fasting.*

MATT. 17	MARK 9	LUKE 9
Jesus said unto them,  "The Son of man shall be <sup>1</sup> delivered up into the hands of men; 23 and they shall kill him,  and the third day he shall be raised up.  And they were exceeding sorry.	31 For he taught his disciples, and said unto them,  "The Son of man is <sup>2</sup> delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. 32 But they understood not the saying,  and were afraid to ask him.	But while all were marvelling at all the things which he did,  he said unto his disciples, 44 Let these words sink into your ears: "for the Son of man shall be <sup>3</sup> delivered up into the hands of men.  45 But they understood not this saying, and it was con- cealed from them, that they should not perceive it; and they were afraid to ask him about this saying.

## 91. THE TEMPLE TAX

MATT. 17:24-27

24 And when they were come to Capernaum, they that received the <sup>4</sup>half-shekel came to Peter, and said, Doth not your teacher pay the <sup>4</sup>half-shekel? 25 He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? 26 And when he said, From strangers, Jesus said unto him, Therefore the sons are free. 27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a <sup>5</sup>shekel: that take, and give unto them for me and thee.

## DISCOURSE ON HUMILITY, §§92-98

## 92. WHO IS GREATEST?

MATT. 18:1-5

MARK 9:33-37

LUKE 9:46-48

33 And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way? 34 But they held their peace:

<sup>a</sup> Cf. Matt. 16:21 (§87); 20:18 (§139).

<sup>a</sup> Cf. Mark 8:31 (§87); 10:33, 34 (§139).

<sup>a</sup> Cf. Luke 9:22 (§87); 17:25 (§133); 18:31-33 (§139).

<sup>1</sup> See ch. 10:4. <sup>2</sup> See ch. 3:19. <sup>3</sup> Or, *betrayed*. <sup>4</sup> Gr. *didrachma*. Comp. marginal note on Lk. 15:8. <sup>5</sup> Gr. *stater*.

## MATT. 13

1 In that hour came the disciples unto Jesus, saying, Who then is <sup>1</sup>greatest in the kingdom of heaven?

2 And he called to him

[MATT. 23:11]

[<sup>a</sup>But he that is <sup>1</sup>greatest among you shall be your <sup>2</sup>servant.] (§156)  
a little child,  
and set him  
in the midst of them,

3 and said,

Verily I say unto you,  
Except ye turn, and become

as little children,  
ye shall in no wise enter  
into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is the <sup>1</sup>greatest in the kingdom of heaven.

5 <sup>b</sup>And whoso shall receive

## MARK 9

for they had disputed one with another on the way,  
who was the <sup>1</sup>greatest.

35 And he sat down,

and called the twelve;  
and he saith unto them,

<sup>a</sup>If any man would be first,

he shall be last of all,  
and <sup>2</sup>servant of all.

36 And he took a little child,  
and set him  
in the midst of them:  
and taking him in his arms,  
he said unto them,

[MARK 10:15]

[Verily I say unto you,  
Whosoever shall not receive  
the kingdom of God  
as a little child,  
he shall in no wise enter  
therein.] (§136)

37 <sup>b</sup>Whosoever shall receive

## LUKE 9

46 And there arose a <sup>3</sup>reasoning among them,  
which of them was the <sup>1</sup>greatest

47 But when Jesus saw the <sup>3</sup>reasoning of their heart,

[Cf. vs. 48c below]

he took a little child,  
and set him  
by his side,

48 and said unto them,

[LUKE 18:17]

[Verily I say unto you,  
Whosoever shall not receive  
the kingdom of God  
as a little child,  
he shall in no wise enter  
therein.] (§136)

<sup>b</sup>Whosoever shall receive

Matt. 20:26, 27

<sup>a</sup>Not so shall it be among you:  
but whosoever would become great  
among you  
shall be your <sup>4</sup>minister;  
27 and whosoever would be first  
among you  
shall be your <sup>5</sup>servant: (§140)

Matt. 10:40

<sup>b</sup>He that receiveth  
you  
receiveth me,

and he that receiveth me  
receiveth  
him that sent me. (§75)

Mark 10:43, 44

<sup>a</sup>But it is not so among you:  
but whosoever would become great  
among you,  
shall be your <sup>4</sup>minister;  
44 and whosoever would be first  
among you,  
shall be <sup>5</sup>servant of all. (§140)

Luke 22:26

<sup>a</sup>But ye *shall* not be so:  
but he that is the greater  
among you,  
let him become as the younger;  
and he that is chief,  
as he that doth serve. (§173)

Luke 10:16

<sup>b</sup>He that heareth  
you  
heareth me;  
and he that rejecteth you  
rejecteth me;  
and he that rejecteth me  
rejecteth  
him that sent me. (§101)

<sup>1</sup> Gr. greater. <sup>2</sup> Or, minister <sup>3</sup> Or, questioning <sup>4</sup> Or, servant <sup>5</sup> Gr. bondservant.

## MATT. 18

one such little child  
in my name receiveth me:

## MARK 9

one of such little children  
in my name, receiveth me:  
and whosoever receiveth me,  
receiveth not me,  
but him that sent me.

[Cf. vs. 35 above]

## LUKE 9

this little child  
in my name receiveth me:  
and whosoever shall receive me  
receiveth  
him that sent me:  
for he that is least among you  
all, the same is great.

## 93. THE MAN CASTING OUT DEMONS

## MARK 9:38-41

38 John said unto him,  
Teacher, we saw one casting  
out demons in thy name;  
and we forbade him, because  
he followed not us.  
39 But Jesus said,  
Forbid him not:  
for there is no man who shall  
do a <sup>2</sup>mighty work in my name,  
and be able quickly to speak  
evil of me.  
40 For he that is not against us  
is for us.

## LUKE 9:49, 50

49 And John answered and said,  
Master, we saw one casting  
out demons in thy name;  
and we forbade him, because  
he followeth not with us.  
50 But Jesus said unto him,  
Forbid *him* not:

[MATT. 10:42]

[And whosoever shall give to drink  
unto one of these little ones  
a cup of cold water only,  
in the name of a disciple,  
verily I say unto you  
he shall in no wise lose  
his reward.] (§75)

41 For whosoever shall give  
you  
a cup of water to drink,  
<sup>2</sup>because ye are Christ's,  
verily I say unto you,  
he shall in no wise lose  
his reward.

for he that is not against you  
is for you.

## 94. ON OFFENCES

## MATT. 18:6-10

6 but whoso shall cause  
one of these little ones that  
believe on me to stumble,  
it is profitable for him that  
<sup>1</sup>a great millstone should be  
hanged about his neck,  
and *that* he should be sunk  
in the depth of the sea.

## MARK 9:42-50

42 And whosoever shall cause  
one of these little ones that  
believe <sup>4</sup>on me to stumble,  
it were better for him if  
<sup>1</sup>a great millstone were  
hanged about his neck,  
and he were cast  
into the sea.

## [LUKE 17:2, 1]

[2 It were well for him if  
a millstone were  
hanged about his neck,  
and he were thrown  
into the sea,

<sup>1</sup> Gr. a millstone turned by an ass. <sup>2</sup> Gr. power. <sup>3</sup> Gr. in name that ye are. <sup>4</sup> Many ancient authorities omit on me. <sup>5</sup> Gr. lesser.

## MATT. 18

7 Woe unto the world because of occasions of stumbling!

for it must needs be that the occasions come;  
but woe to that man through whom the occasion cometh!

8 <sup>a</sup>And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.

[Cf. vs. 8 above]

9 <sup>b</sup>And if thine eye causeth thee to stumble, pluck it out, and cast it from thee:

## MARK 9

43 And if thy hand  
[Cf. vs. 45 below]  
causeth thee to stumble, cut it off:

it is good for thee to enter into life maimed, rather than having thy two hands to go into <sup>1</sup>hell, into the unquenchable fire<sup>2</sup>.

45 And if thy foot causeth thee to stumble, cut it off:

it is good for thee to enter into life halt, rather than having thy two feet to be cast into <sup>1</sup>hell.

47 <sup>b</sup>And if thine eye causeth thee to stumble, cast it out:

## [LUKE 17]

rather than that he should cause one of these little ones to stumble.

1 And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! (§131)

Matt. 5:30

<sup>a</sup> And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into <sup>1</sup>hell. (§37)

Matt. 5:29

<sup>b</sup> And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee:

<sup>1</sup> Gr. *Gehenna*.    <sup>2</sup> Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.



## MATT. 18

it is good for thee to  
enter into life  
with one eye,  
rather than having two eyes  
to be cast into the hell of fire.

[MATT. 5:13b]

[but if the salt have lost its  
savor,  
wherewith shall it be salted?]  
(§35)

10 See that ye despise not  
one of these little ones: for  
I say unto you, that in heaven  
their angels do always behold  
the face of my Father who  
is in heaven.<sup>2</sup>

## MARK 9

it is good for thee to  
enter into the kingdom of God  
with one eye,  
rather than having two eyes  
to be cast into hell;

48 where their worm dieth not,  
and the fire is not quenched.  
49 For every one shall be salted  
with fire<sup>4</sup>.

50 Salt is good:  
but if the salt have lost its  
saltiness,  
wherewith will ye season it?

Have salt in yourselves, and  
be at peace one with another.

[LUKE 14:34]

[Salt therefore is good:  
but if even the salt have lost its  
savor,  
wherewith shall it be seasoned?]  
(§124)

## 95. THE NINETY AND NINE

MATT. 18:12-14

12 How think ye?  
if any man  
have a hundred sheep,  
and one of them be gone astray,  
doth he not leave the ninety  
and nine,  
and go unto the mountains, and  
seek that which goeth astray?

13 And if so be that he find it,  
verily I say unto you,

he rejoiceth over it more  
than over the ninety and nine  
which have not gone astray.

for it is profitable for thee that  
one of thy members should  
perish,  
and not thy whole body  
be cast into hell. (§37)

[LUKE 15:4-7]

[What man of you,  
having a hundred sheep,  
and having lost one of them,  
doth not leave the ninety  
and nine in the wilderness,  
and go  
after that which is lost,  
until he find it?  
5 And when he hath found it,

he layeth it on his shoulders,  
rejoicing.

[Cf. vs. 7 below]

<sup>1</sup> Gr. *Gehenna of fire*. <sup>2</sup> Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost*. See Lk. 19:10. <sup>3</sup> Gr. *Gehenna*. <sup>4</sup> Many ancient authorities add *and every sacrifice shall be salted with salt*. See Lev. 2:13.

MATT. 18

14 Even so  
it is not <sup>1</sup>the will of <sup>2</sup>your Father  
who is in heaven,

[Cf. vs. 13 above]

that one of these little ones  
should perish.

[LUKE 15]

6 And when he cometh home,  
he calleth together his friends  
and his neighbors, saying unto  
them, Rejoice with me, for I have  
found my sheep which was lost.  
7 I say unto you, that even so  
there shall be joy  
in heaven  
over one sinner that repenteth,  
*more* than over ninety and nine  
righteous persons,  
who need no repentance.]  
 (§125)

96. CONCERNING RECONCILIATION

MATT. 18:15-17

15 And if thy brother sin  
<sup>2</sup>against thee,  
go, show him his fault  
between thee and him alone:  
if he hear thee,  
thou hast gained thy brother.  
16 But if he hear ~~thee~~ not,  
take with thee one or two more,  
that at the mouth of two wit-  
nesses or three every word may  
be established. 17 And if he  
refuse to hear them, tell it unto  
the <sup>4</sup>church: and if he refuse  
to hear the <sup>4</sup>church also, let  
him be unto thee as the Gen-  
tile and the <sup>5</sup>publican.

[LUKE 17:3]

[Take heed to yourselves:  
if thy brother sin,  
  
rebuke him;  
  
and if he repent,  
forgive him.] (§131)

97. BINDING AND LOOSING

MATT. 18:18-20

18 Verily I say unto you,  
<sup>a</sup>What things soever  
ye shall bind on earth

Matt. 16:19b

<sup>a</sup>and whatsoever  
thou shalt bind on earth

<sup>1</sup> Gr. *a thing willed before your Father.* <sup>2</sup> Some ancient authorities read *my*. <sup>3</sup> Some ancient author-  
ities omit *against thee*. <sup>4</sup> Or, *congregation* <sup>5</sup> See marginal note on ch. 5:46.

## MATT. 18

shall be bound in heaven;  
and what things soever  
ye shall loose on earth  
shall be loosed in heaven.

19 Again I say unto you,  
that if two of you shall agree  
on earth as touching anything  
that they shall ask, it shall  
be done for them of my Father  
who is in heaven. 20 For  
where two or three are gath-  
ered together in my name, there  
am I in the midst of them.

## 98. ON FORGIVENESS

## MATT 18:21-35

21 Then came Peter and said  
to him, Lord, how oft shall  
my brother sin against me,  
and I forgive him?  
until seven times?

22 Jesus saith unto him,  
I say not unto thee,  
Until seven times; but,  
Until <sup>2</sup>seventy times seven.

23 Therefore is the kingdom  
of heaven likened unto a cer-  
tain king, who would make a  
reckoning with his <sup>3</sup>servants.  
24 And when he had begun to  
reckon, one was brought unto  
him, that owed him ten thou-  
sand <sup>4</sup>talents. 25 But foras-  
much as he had not *wherewith*  
to pay, his lord commanded

## [LUKE 17:4]

[And if he sin against thee

seven times in the day, and  
seven times turn again to thee,  
saying, I repent;

thou shalt forgive him.] (§131)

shall be bound in heaven;  
and whatsoever  
thou shalt loose on earth  
shall be loosed in heaven. (§86)

<sup>1</sup> Gr. *shall become*. <sup>2</sup> Or, *seventy times and seven*. <sup>3</sup> Gr. *bondservants*. <sup>4</sup> This talent was probably worth about £200, or \$1000.

## MATT. 18

him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The <sup>1</sup>servant therefore fell down and <sup>2</sup>worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that <sup>1</sup>servant, being moved with compassion, released him, and forgave him the <sup>1</sup>debt. 28 But that <sup>1</sup>servant went out, and found one of his fellow-servants, who owed him a hundred <sup>1</sup>shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. 29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. 30 And he would not: but went and cast him into prison, till he should pay that which was due. 31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked <sup>1</sup>servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

[MARK 11:25]

[And whensoever ye stand praying,

<sup>1</sup> Gr. *bondservant*. <sup>2</sup> See marginal note on ch. 2:2. <sup>3</sup> Gr. *loan*. <sup>4</sup> The word in the Greek denotes a coin worth about eight pence half-penny, or nearly seventeen cents.

MATT. 18

35 <sup>a</sup>So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

[MARK 11]

forgive, if ye have aught against any one;

that your Father also who is in heaven may forgive you your trespasses.<sup>1</sup>] (§147)

Matt. 6:15

<sup>a</sup> But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (§38)

<sup>1</sup> Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.* Comp. Mt. 6:15; 18:35.



# PART IV

## THE PEREAN MINISTRY

### 99. THE DEPARTURE FROM GALILEE

MATT. 19:1, 2

1 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond the Jordan;  
2 and great multitudes followed him;  
and he healed them there.  
(+§134)

MARK 10:1

1 And he arose from thence, and cometh into the borders of Judæa and beyond the Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again.

LUKE 9:51-56

51 And it came to pass, when

the days <sup>1</sup>were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was *as though he were* going to Jerusalem. 54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?<sup>2</sup> 55 But he turned, and rebuked them<sup>3</sup>. 56 And they went to another village.

<sup>1</sup> Gr. *were being fulfilled*. <sup>2</sup> Many ancient authorities add *even as Elijah did*. Comp. 2 K. 1:10-12.

<sup>3</sup> Some ancient authorities add *and said, Ye know not what manner of spirit ye are of*. Some, but fewer, add also *For the Son of man came not to destroy men's lives but to save them*. Comp. ch. 19:10; Jn. 3:17; 12:47.

## 100. ANSWERS TO THREE DISCIPLES

MATT. 8:19-22

19 And there came <sup>1</sup>a scribe,  
and said unto him,  
Teacher, I will follow thee  
whithersoever thou goest.  
20 And Jesus saith unto him,  
The foxes have holes,  
and the birds of the heaven  
have <sup>2</sup>nests;  
but the Son of man hath not  
where to lay his head.  
21 And another of the disciples  
said unto him,  
Lord, suffer me first to go  
and bury my father.  
22 But Jesus saith unto him,  
Follow me; and  
leave the dead to bury their  
own dead. (+\$66)

LUKE 9:57-62

57 And as they went on the  
way,  
a certain man  
said unto him,  
I will follow thee  
whithersoever thou goest.  
58 And Jesus said unto him,  
The foxes have holes,  
and the birds of the heaven  
have <sup>2</sup>nests;  
but the Son of man hath not  
where to lay his head.  
59 And he said unto another,  
Follow me. But he said,  
Lord, suffer me first to go  
and bury my father.  
60 But he said unto him,

Leave the dead to bury their  
own dead; but go thou and  
publish abroad the kingdom of  
God.

61 And another also said,  
I will follow thee, Lord; but  
first suffer me to bid farewell  
to them that are at my house.  
62 But Jesus said unto him,  
No man, having put his hand  
to the plow, and looking back,  
is fit for the kingdom of God.

## 101. MISSION OF THE SEVENTY

[MATT. 9:37, 38]

[Then saith he unto his disciples,  
The harvest indeed is plenteous,  
but the laborers are few.

LUKE 10:1-16

1 Now after these things the  
Lord appointed seventy <sup>3</sup>others,  
and sent them two and two  
before his face into every city  
and place, whither he himself  
was about to come.

2 And he said unto them,  
The harvest indeed is plenteous,  
but the laborers are few:

<sup>1</sup> Gr. one scribe. <sup>2</sup> Gr. lodging-places. <sup>3</sup> Many ancient authorities add *and two*: and so in ver. 17.

[MATT. 9]

38 Pray ye therefore the Lord  
of the harvest, that he send  
forth laborers into his harvest.]  
 (§70)

[MATT. 10:16a]

[Behold, I send you forth as  
sheep in the midst of wolves:]  
 (§72)

[MATT. 10:9, 10a]

[Get you no gold, nor silver,

nor brass in your <sup>1</sup>purses;

10 no wallet for your journey,

neither two coats,  
nor shoes, nor staff:] (§71)

[MATT. 10:12, 13]

[And as ye enter into the house,

salute it.

13 And if the house be worthy,  
let your peace come upon it:  
but if it be not worthy,  
let your peace return to you.]  
 (§71)

[MATT. 10:10b]

[for the laborer is worthy of  
his food.] (§71)

[Cf. Matt. 10:8a below]

[MARK 6:8, 9]

[and he charged them that they

should take nothing for  
*their* journey,

save a staff only;  
no bread, no wallet,

no <sup>2</sup>money in their <sup>3</sup>purse;

9 but *to go* shod with sandals:  
and, *said he*, put not on two  
coats.] (§71)

LUKE 10

pray ye therefore the Lord  
of the harvest, that he send  
forth laborers into his harvest.

3 Go your ways;

behold, I send you forth as  
lambs in the midst of wolves.

[LUKE 9:3]

[And he said unto  
them,  
Take nothing for  
your journey,

4 Carry no  
purse,

no wallet,

no shoes;

neither staff,  
nor wallet, nor  
bread,  
nor money,

neither have two  
coats.] (§71)

and salute no man on the way.

5 And into whatsoever house  
ye shall <sup>4</sup>enter,  
first say, Peace *be* to this house.

6 And if a son of peace be there,  
your peace shall rest upon <sup>5</sup>him:  
but if not,  
it shall turn to you again.

7 And in that same house  
remain, eating and drinking  
such things as they give:  
for the laborer is worthy of  
his hire.

Go not from house to house.

8 And into whatsoever city  
ye enter, and they receive you,  
eat such things as are set be-  
fore you:

9 and heal the sick  
that are therein,

<sup>1</sup> Gr. girdles. <sup>2</sup> Gr. brass. <sup>3</sup> Gr. girdle. <sup>4</sup> Or, enter first, say <sup>5</sup> Or, it

[MATT. 10:7, 8a]  
[And as ye go, preach, saying,

The kingdom  
of heaven  
is at hand.

8 Heal the sick, raise the dead,  
cleanse the lepers, cast out  
demons:] (§71)

[MATT. 10:14]  
[<sup>a</sup> And whosoever

shall not receive you,  
nor hear your words,  
as ye go forth out of that house  
or that city,  
shake off the dust  
of your feet.] (§71)

[MATT. 11:24]  
[<sup>b</sup> But I say unto you  
that it shall be more tolerable  
for the land of Sodom in the day  
of judgment,  
than for thee.] (§47)

[MATT. 11:21-23a]  
[Woe unto thee, Chorazin!  
woe unto thee, Bethsaida!  
for if the <sup>1</sup>mighty works had  
been done in Tyre and Sidon  
which were done in you, they

[MARK 6:11]  
[<sup>a</sup> And whatsoever place

shall not receive you, and they  
hear you not,  
as ye go forth thence,

shake off the dust  
that is under your feet  
for a testimony unto them:] (§71)

LUKE 10 [LUKE 9:2]  
and say unto [And he sent them  
them, forth to preach  
The kingdom the kingdom  
of God of God,  
is come nigh  
unto you.

and to heal <sup>2</sup>the  
sick.] (§71)

10 <sup>a</sup> But into whatsoever city  
ye shall enter,  
and they receive you not,  
go out into the streets thereof  
and say,  
11 Even the dust from your city,  
that cleaveth to our feet,  
we wipe off against you:  
nevertheless know this,  
that the kingdom of God  
is come nigh.  
12 <sup>b</sup> I say unto you,  
It shall be more tolerable  
in that day for Sodom,

than for that city.

13 Woe unto thee, Chorazin!  
woe unto thee, Bethsaida!  
for if the <sup>1</sup>mighty works had  
been done in Tyre and Sidon  
which were done in you, they

Luke 9:5

<sup>a</sup> And as many as  
receive you not,  
when ye depart from that city,  
shake off the dust from your feet  
for a testimony against them.  
(§71)

Matt. 10:15  
<sup>b</sup> Verily I say unto you,  
It shall be more tolerable  
for the land of Sodom and Gomo-  
rah in the day of judgment,  
than for that city. (§71)

<sup>1</sup> Gr. powers. <sup>2</sup> Some ancient authorities omit the sick.

<p>[MATT. 11]</p> <p>would have repented long ago in sackcloth and ashes. 22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. 23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt 'go down unto Hades:] (§47)</p> <p>[MATT. 10:40]</p> <p>[<sup>a</sup>He that receiveth you receiveth me,</p> <p>and he that receiveth me receiveth him that sent me.] (§75)</p>		<p>LUKE 10</p> <p>would have repented long ago, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. 15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades.</p> <p>16 <sup>a</sup>He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.</p>
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102. THE RETURN OF THE SEVENTY

	<p>[MARK 16:18]</p> <p>[they shall take up serpents,</p> <p>and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.] (§185)</p>	<p>LUKE 10:17-24</p> <p>17 And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. 18 And he said unto them, I beheld Satan fallen as lightning from heaven. 19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.</p>
<p>Matt. 18:5</p> <p><sup>a</sup> And whoso shall receive one such little child in my name receiveth me: (§92)</p>	<p>Mark 9:37</p> <p><sup>a</sup> Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me. (§92)</p>	<p>Luke 9:48b</p> <p><sup>a</sup> Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: (§92)</p>

<sup>1</sup> Many ancient authorities read *be brought down*.



[MATT. 11:25-27]

[At that season  
 Jesus answered  
 and said,  
 I <sup>1</sup>thank thee, O Father,  
 Lord of heaven and earth,  
 that thou didst hide  
 these things from the wise and  
 understanding, and didst  
 reveal them unto babes:  
 26 yea, Father, <sup>2</sup>for so it was  
 well-pleasing in thy sight.  
 27 <sup>a</sup>All things have been  
 delivered unto me of my Father:  
 and no one knoweth  
 the Son,  
 save the Father;  
 neither doth any know the Father,  
 save the Son, and he to  
 whomsoever the Son willeth  
 to reveal *him*.] (§47)

[MATT. 13:16, 17]

[But blessed are your eyes, for  
 they see;  
 and your ears, for they hear.  
 17 For verily I say unto you, that  
 many prophets and righteous men  
 desired to see the things  
 which ye see, and saw them not;  
 and to hear the things which  
 ye hear, and heard them not.]  
 (§53)

Matt. 28:18b

<sup>a</sup> All authority hath been  
 given unto me  
 in heaven and on earth. (§185)

LUKE 10

20 Nevertheless in this re-  
 joice not, that the spirits are  
 subject unto you; but rejoice  
 that your names are written  
 in heaven.

21 In that same hour  
 he rejoiced <sup>3</sup>in the Holy Spirit,  
 and said,  
 I <sup>1</sup>thank thee, O Father,  
 Lord of heaven and earth,  
 that thou didst hide  
 these things from the wise and  
 understanding, and didst  
 reveal them unto babes:  
 yea, Father; <sup>2</sup>for so it was  
 well-pleasing in thy sight.  
 22 <sup>a</sup>All things have been  
 delivered unto me of my Father:  
 and no one knoweth  
 who the Son is,  
 save the Father;  
 and who the Father is,  
 save the Son, and he to  
 whomsoever the Son willeth  
 to reveal *him*.  
 23 And turning to the disciples,

he said privately,  
 Blessed *are* the eyes which  
 see the things that ye see:

24 for I say unto you, that  
 many prophets and kings  
 desired to see the things  
 which ye see, and saw them not;  
 and to hear the things which  
 ye hear, and heard them not.

<sup>1</sup> Or, praise    <sup>2</sup> Or, that    <sup>3</sup> Or, by

## 103. THE GOOD SAMARITAN

[MATT. 22:37-40]

[And he said unto him,

<sup>1</sup>Thou shalt love the Lord  
thy God with all thy heart,  
and with all thy soul,  
and with all thy mind.

38 This is the great and first  
commandment.

39 <sup>2</sup>And a second like unto it  
is this,

<sup>3</sup>Thou shalt love  
thy neighbor as thyself.

40 On these two command-  
ments the whole law hangeth,  
and the prophets.] (§154)

[MARK 12:29-31]

[Jesus answered, The first is,  
<sup>4</sup>Hear, O Israel; <sup>5</sup>The Lord our  
God, the Lord is one:

30 and thou shalt love the Lord  
thy God <sup>6</sup>with all thy heart,  
and <sup>6</sup>with all thy soul,  
and <sup>6</sup>with all thy mind,  
and <sup>6</sup>with all thy strength.

31 The second

is this,

<sup>7</sup>Thou shalt love  
thy neighbor as thyself.

There is none other command-  
ment greater than these.] (§154)

LUKE 10:25-37

25 And behold, a certain  
lawyer stood up and made  
trial of him, saying, Teacher,  
what shall I do to inherit  
eternal life? 26 And he said  
unto him, What is written in  
the law? how readest thou?

27 And he answering said,

<sup>1</sup>Thou shalt love the Lord  
thy God <sup>6</sup>with all thy heart,  
and with all thy soul,  
and with all thy strength,  
and with all thy mind;

<sup>3</sup>and thy neighbor as thyself.

28 And he said unto him,  
Thou hast answered right: this  
do, and thou shalt live. 29  
But he, desiring to justify him-  
self, said unto Jesus, And who  
is my neighbor? 30 Jesus  
made answer and said, A  
certain man was going down  
from Jerusalem to Jericho;  
and he fell among robbers,  
who both stripped him and  
beat him, and departed, leav-  
ing him half dead. 31 And  
by chance a certain priest was  
going down that way: and  
when he saw him, he passed  
by on the other side. 32 And

<sup>1</sup>Dt. 6:5. <sup>2</sup>Or, And a second is like unto it, Thou shalt love, etc. <sup>3</sup>Lev. 19:18. <sup>4</sup>Dt. 6:4 ff. <sup>5</sup>Or,  
The Lord is our God: the Lord is one <sup>6</sup>Gr. from.

## LUKE 10

in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two 'shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

## 104. VISIT TO MARTHA AND MARY

## LUKE 10:38-42

38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. 40 But Martha was <sup>2</sup>cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, <sup>3</sup>Martha, Martha, thou art anxious and troubled about many things: 42 <sup>4</sup>but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

## 105. CONCERNING PRAYER

## LUKE 11:1-13

1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto

<sup>1</sup> See marginal note on ch. 7:41. <sup>2</sup> Gr. *distracted*. <sup>3</sup> A few ancient authorities read *Martha, Martha, thou art troubled; Mary hath chosen, etc.* <sup>4</sup> Many ancient authorities read *but few things are needful, or one.*

[MATT. 6:9-13a]

[After this manner therefore pray ye:

Our Father who art in heaven,  
Hallowed be thy name.

10 Thy kingdom come.

Thy will be done, as in heaven,  
so on earth.

11 Give us this day our  
daily bread.

12 And forgive us our debts,  
as we also have forgiven  
our debtors.

13 And bring us not into tempta-  
tion.] (§38)

[Cf. Mark 14:36 and parallels (§174)]

[Cf. Mark 14:38 and parallels (§174)]

[MATT. 7:7-11]

[Ask,  
and it shall be given you;  
seek, and ye shall find;  
knock, and it shall be opened  
unto you:

LUKE 11

him, Lord, teach us to pray,  
even as John also taught his  
disciples.

2 And he said unto them.

When ye pray, say,

<sup>2</sup>Father,  
Hallowed be thy name,  
Thy kingdom come.<sup>3</sup>

3 Give us day by day our  
daily bread.

4 And forgive us our sins;  
for we ourselves also forgive  
every one that is indebted to us.  
And bring us not into tempta-  
tion<sup>5</sup>.

5 And he said unto them,  
Which of you shall have a  
friend, and shall go unto him  
at midnight, and say to him,  
Friend, lend me three loaves;  
6 for a friend of mine is come  
to me from a journey, and I  
have nothing to set before him;  
7 and he from within shall  
answer and say, Trouble me  
not: the door is now shut, and  
my children are with me in  
bed; I cannot rise and give  
thee? 8 I say unto you,  
Though he will not rise and  
give him because he is his  
friend, yet because of his im-  
portunity he will arise and  
give him as many as he needeth.

9 And I say unto you, Ask.  
and it shall be given you;  
seek, and ye shall find;  
knock, and it shall be opened  
unto you.

<sup>1</sup> Gr. *our bread for the coming day*. Or, *our needful bread*. <sup>2</sup> Many ancient authorities read *Our Father, who art in heaven*. See Mt. 6:9. <sup>3</sup> Many ancient authorities add *Thy will be done, as in heaven, so on earth*. See Mt. 6:10. <sup>4</sup> Gr. *our bread for the coming day*. Or, *our needful bread*: as in Mt. 6:11. <sup>5</sup> Many ancient authorities add *but deliver us from the evil one (or, from evil)*. See Mt. 6:13. <sup>6</sup> Or, *whatsoever things*

## [MATT. 7]

8 for every one that asketh  
receiveth;  
and he that seeketh findeth;  
and to him that knocketh  
it shall be opened.  
9 Or what man is there of you,  
who,  
if his son shall ask him for a loaf,  
will give him a stone;  
10 or if he shall ask for a fish,  
will give him a serpent?

11 If ye then, being evil,  
know how to give good gifts  
unto your children,  
how much more shall  
your Father who is in heaven give  
good things to them  
that ask him? (§41)

## LUKE 11

10 For every one that asketh  
receiveth;  
and he that seeketh findeth;  
and to him that knocketh  
it shall be opened.  
11 And of which of you  
that is a father  
shall his son ask <sup>1</sup>a loaf,  
and he give him a stone?  
or a fish, and he for a fish  
give him a serpent?  
12 Or <sup>2</sup>if he shall ask an egg,  
will he give him a scorpion?  
13 If ye then, being evil,  
know how to give good gifts  
unto your children,  
how much more shall  
*your* heavenly Father give  
the Holy Spirit to them  
that ask him?

## THE DISCOURSE AGAINST THE PHARISEES, §§106-110

## 106. ON CASTING OUT DEMONS

## [MATT. 9:32-34]

<sup>3</sup>And as they went forth,  
behold, there was brought to him  
a dumb man possessed with a  
demon.

## LUKE 11:14-28

14 <sup>4</sup>And he was casting out  
a demon *that was* dumb.

## Matt. 12:22-24

<sup>5</sup>Then was brought unto him  
one possessed with a demon,  
blind and dumb:  
and he healed him, insomuch that  
the dumb man spake and saw.  
23 And all the multitudes were  
amazed,  
and said, Can this be the son of  
David?  
24 But when the Pharisees heard  
it, they said,  
This man doth not cast out  
demons,  
but <sup>6</sup>by <sup>7</sup>Beelzebub  
the prince of the demons. (§50)

<sup>1</sup> Some ancient authorities omit *a loaf, and he give him a stone?* or. <sup>2</sup> Or, *a demoniac* <sup>3</sup> Or, *an* <sup>4</sup> Gr. *Beelzebub*.



[MATT. 9]

33 And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said,

<sup>1</sup>By the prince of the demons casteth he out demons.] (§50)

[MATT. 12:38]

[Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee.] (§50)

[MATT. 12:25-30]

[And knowing their thoughts he said unto them,

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?

27 And if I <sup>2</sup>by <sup>3</sup>Beelzebub cast out demons, <sup>2</sup>by whom do your sons cast them out? therefore shall they be your judges.

28 But if I <sup>2</sup>by the Spirit of God cast out demons, then is the kingdom of God come upon you.

[MARK 3:22-27, 30]

[And the scribes that came down from Jerusalem said,

He hath <sup>3</sup>Beelzebub, and,

<sup>1</sup>By the prince of the demons casteth he out the demons.

23 And he called them unto him,

and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house will not be able to stand.

26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.

[Cf. vs. 30 below]

LUKE 11

And it came to pass, when the demon was gone out, the dumb man spake; and the multitudes marvelled.

15 But some of them said,

<sup>1</sup>By <sup>3</sup>Beelzebub the prince of the demons casteth he out demons.

16 And others, trying him,

sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them,

Every kingdom divided against itself is brought to desolation; <sup>4</sup>and a house *divided* against a house falleth.

18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out demons <sup>2</sup>by <sup>3</sup>Beelzebub.

19 And if I <sup>2</sup>by <sup>3</sup>Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges.

★ 20 But if I by the finger of God cast out demons, then is the kingdom of God come upon you.

<sup>1</sup>Or, In <sup>2</sup>Or, in <sup>3</sup>Gr. Beelzebub. <sup>4</sup>Or, and house falleth upon house

## [MATT. 12]

29 Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man?

and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth.] (§50)

## [MATT. 12:43-45]

[But the unclean spirit, when <sup>1</sup>he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not.

44 Then <sup>1</sup>he saith, I will return into my house whence I came out; and when <sup>1</sup>he is come, <sup>1</sup>he findeth it empty, swept, and garnished.

45 Then goeth <sup>1</sup>he, and taketh with <sup>2</sup>himself seven other spirits more evil than <sup>2</sup>himself, and they enter in and dwell there:

and the last state of that man cometh worse than the first. Even so shall it be also unto this evil generation.] (§50)

## [MARK 3]

27 But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man;

and then he will spoil his house.

30 because they said, He hath an unclean spirit.] (§50)

## LUKE 11

21 When the strong man fully armed guardeth his own court, his goods are in peace; <sup>3.</sup>

22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, <sup>4.</sup> and divideth his spoils.

23 He that is not with me is against me; and he that gathereth not with me scattereth.

[Cf. vs. 18<sup>b</sup> above]

24 The unclean spirit when <sup>1</sup>he is gone out of the man, passeth through waterless places, seeking rest, and finding none, <sup>1</sup>he saith,

I will turn back unto my house whence I came out.

25 And when <sup>1</sup>he is come, <sup>1</sup>he findeth it swept and garnished.

26 Then goeth <sup>1</sup>he, and taketh to <sup>2</sup>him seven other spirits more evil than <sup>2</sup>himself; and they enter in and dwell there:

and the last state of that man cometh worse than the first.

27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

\*in notes

<sup>1</sup>Or, it    <sup>2</sup>Or, itself

107. THE SIGN OF JONAH

[Matt. 12:39, 40, 42, 41]

[But he answered and said unto them,

<sup>a</sup>An evil and adulterous generation

seeketh after a sign;

and there shall no sign

be given to it

but the sign of Jonah the prophet:

40 for as Jonah was

three days and three nights

in the belly of the <sup>1</sup>whale;

so shall the Son of man

be three days and three nights

in the heart of the earth.

[Cf. vs. 41 below]

42 The queen of the south shall rise up in the judgment

with this generation,

and shall condemn it:

for she came from the ends of

the earth to hear the wisdom

of Solomon; and behold,

<sup>2</sup>a greater than Solomon is here.

41 The men of Nineveh shall

stand up in the judgment

with this generation,

and shall condemn it:

for they repented

at the preaching of Jonah;

and behold, <sup>2</sup>a greater than

Jonah is here.] (§50)

rong  
ning read  
into passage

right  
interpretation

LUKE 11:29-32

29 And when the multitudes were gathering together unto him, he began to say,

<sup>a</sup>This generation is an evil generation:

it seeketh after a sign;

and there shall no sign

be given to it

but the sign of Jonah.

30 For even as Jonah became a sign unto the Ninevites,

so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them:

for she came from the ends of

the earth to hear the wisdom of Solomon; and behold,

<sup>2</sup>a greater than Solomon is here.

32 The men of Nineveh shall

stand up in the judgment

with this generation,

and shall condemn it:

for they repented

at the preaching of Jonah;

and behold, <sup>2</sup>a greater than

Jonah is here.

Matt. 16:4a

<sup>a</sup> An evil and adulterous generation

seeketh after a sign;

and there shall no sign

be given unto it,

but the sign of Jonah. (§84)

Mark 8:12b

<sup>a</sup> Why doth this generation

seek a sign? verily I say unto you,

There shall no sign

be given unto this generation.

(§84)

<sup>1</sup> Gr. sea-monster. <sup>2</sup> Gr. more than.

## 108. THE INNER LIGHT

[MATT. 5:15]

<sup>a</sup> Neither do *men*  
light a lamp,

and put it under the bushel,  
but on the stand;  
and it shineth unto all that are  
in the house.] (§35)

[MATT. 6:22, 23]

[The lamp of the body  
is the eye:  
if therefore thine eye be single,  
thy whole body shall be  
full of light.  
23 But if thine eye be evil,  
thy whole body shall be full of  
darkness.  
If therefore  
the light that is in thee  
be darkness, how great is the  
darkness!] (§39)

LUKE 11:33-36

33 <sup>a</sup>No man,  
when he hath lighted a lamp,  
putteth it in a cellar,  
neither under the bushel,  
but on the stand,  
that they which enter in  
may see the light.

34 The lamp of thy body  
is thine eye:  
when thine eye is single,  
thy whole body also is  
full of light;  
but when it is evil,  
thy body also is full of  
darkness.

35 Look therefore whether  
the light that is in thee  
be not darkness.

36 If therefore thy whole  
body be full of light, having no  
part dark, it shall be wholly  
full of light, as when the lamp  
with its bright shining doth  
give thee light.

## 109. THE REBUKE OF THE PHARISEES

LUKE 11:37-44

37 Now as he spake, a Phar-  
isee asketh him to <sup>d</sup>dine with  
him: and he went in, and sat  
down to meat. 38 And when  
the Pharisee saw it, he mar-  
velled that he had not first  
bathed himself before <sup>d</sup>dinner.

Mark 4:21

<sup>a</sup> And he said unto them,  
Is the lamp brought  
to be put under the bushel,  
or under the bed,  
and not to be put on the stand?  
(§55)

Lukes 8:16

<sup>a</sup> And no man  
when he hath lighted a lamp,  
covereth it with a vessel,  
or putteth it under a bed;  
but putteth it on a stand,  
that they that enter in  
may see the light. (§55)

<sup>1</sup> Gr. *breakfast*.

[MATT. 23:25, 26, 23]  
 [Woe unto you,  
 scribes and Pharisees, hypocrites!  
 for ye cleanse the outside of the  
 cup  
 and of the platter,  
 but within they are full  
 from extortion and excess.  
 26 Thou blind Pharisee,

cleanse first  
 the inside of the cup and of the  
 platter,  
 that the outside thereof  
 may become clean also.

23 Woe unto you,  
 scribes and Pharisees, hypocrites!  
 for ye tithe mint  
 and <sup>1</sup>anise and cummin,  
 and have left undone the weight-  
 ier matters of the law,  
 justice, and mercy, and faith:  
 but these ye ought to have done,  
 and not to have left the other  
 undone.] (§157)

[MATT. 23:6, 7]

[<sup>a</sup>and love  
 the chief place at feasts,

and the chief seats  
 in the synagogues,

[MARK 12:38, 39]  
 [And in his teaching he said,  
<sup>a</sup>Beware of the scribes,  
 who desire to walk in long robes,  
 and *to have* salutations  
 in the marketplaces,  
 39 and chief seats  
 in the synagogues,

LUKE 11

39 And the Lord said unto  
 him,  
 Now ye  
 the Pharisees  
 cleanse the outside of the  
 cup  
 and of the platter;  
 but your inward part is full  
 of extortion and wickedness.  
 40 Ye foolish ones, did not he  
 that made the outside make  
 the inside also?  
 41 But give for alms  
 those things which <sup>2</sup>are within;

and behold, all things  
 are clean unto you.

42 But woe unto you  
 Pharisees!  
 for ye tithe mint  
 and rue and every herb,  
 and pass over

justice and the love of God:  
 but these ought ye to have done,  
 and not to leave the other  
 undone.

43 <sup>a</sup>Woe unto you Pharisees!  
 for ye love

the chief seats  
 in the synagogues,

Luke 20:46

<sup>a</sup> Beware of the scribes,  
 who desire to walk in long robes,  
 and love salutations  
 in the marketplaces,  
 and chief seats  
 in the synagogues,  
 and chief places at feasts; (§156)

<sup>1</sup> Or, *dill*    <sup>2</sup> Or, *ye can*



[MATT. 23]

7 and the salutations  
in the marketplaces,

and to be called of men, Rabbi.]  
(§156)

[MATT. 23:27]

[Woe unto you,  
scribes and Pharisees, hypocrites!  
for ye are like unto whited sepulchres,  
which outwardly appear beautiful,  
but inwardly are full of dead  
men's bones, and of all uncleanness.] (§157)

[MARK 12]

and chief places at feasts:]  
(§156)

LUKE 11

and the salutations  
in the marketplaces.

44 Woe unto you!

for ye are as the tombs

which appear not,

and the men that walk over  
them know it not.

## 110. THE REBUKE OF THE SCRIBES

[MATT. 23:4]

[Yea, they bind heavy burdens  
and grievous to be borne,  
and lay them on men's shoulders;  
but they themselves  
will not move them  
with their finger.] (§156)

[MATT. 23:29-31]

[Woe unto you,  
scribes and Pharisees, hypocrites!  
for ye build the sepulchres  
of the prophets,  
and garnish the tombs of the  
righteous,  
30 and say, If we had been in the  
days of our fathers, we should  
not have been partakers with  
them in the blood of the prophets.]

LUKE 11:45-54

45 And one of the lawyers  
answering saith unto him,  
Teacher, in saying this thou  
reproachest us also.

46 And he said, Woe unto  
you lawyers also!  
for ye load men with burdens  
grievous to be borne,

and ye yourselves  
touch not the burdens  
with one of your fingers.

47 Woe unto you!

for ye build the tombs  
of the prophets,

and your fathers killed them.

<sup>1</sup> Many ancient authorities omit *and grievous to be borne*.

## [MATT. 23]

31 Wherefore ye witness to yourselves,

that ye are sons of them that slew the prophets.] (§157)

## [MATT. 23:34-36]

[Therefore,

behold, I send unto you prophets, and wise men, and scribes:

some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth,

from the blood of Abel the righteous

unto the blood of Zachariah son of Barachiah,

whom ye slew between the sanctuary and the altar.

36 Verily I say unto you, All these things shall come upon this generation.] (§157)

## LUKE 11

48 So ye are witnesses and

consent unto the works of your fathers:

for they killed them,

and ye build *their tombs*.

49 Therefore also said the wisdom of God, I will send unto them prophets and apostles;

and *some* of them they shall kill

and persecute;

50 that

the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 from the blood of Abel

unto the blood of Zachariah,

who perished between the altar and the 'sanctuary:

yea, I say unto you, it shall be required of this generation.

52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to <sup>2</sup>press upon *him* vehemently, and to provoke him to speak of <sup>2</sup>many things; 54 laying wait for him, to catch something out of his mouth.

<sup>1</sup> Gr. house. <sup>2</sup> Or, set themselves vehemently against him <sup>3</sup> Or, more

CONCERNING TRUSTFULNESS AND WATCHFULNESS, §§111-117

111. CONCERNING FEARING AND TRUSTING GOD

<p>[MATT. 16:6] [And Jesus said unto them, "Take heed and beware of the leaven of the Pharisees and Sadducees.]  (§84)</p> <p>[MATT. 10:26b-33] [<sup>b</sup>for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops. 28 And  be not afraid of them that kill the body, but are not able to kill the soul:</p>	<p>[MARK 8:15] [And he charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod.] (§84)</p>	<p>LUKE 12:1-12 1 In the mean time, when the many thousands of the multitude were gathered to- gether, insomuch that they trod one upon another,  he began to <sup>2</sup>say unto his dis- ciples first of all, <sup>a</sup>Beware ye of the leaven of the Pharisees,  which is hypocrisy.  2 <sup>b</sup>But there is nothing covered up, that shall not be revealed; and hid, that shall not be known. 3 Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.</p>
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Matt. 16:11b

<sup>a</sup> But beware of the leaven  
of the Pharisees and Sadducees.  
(§84)

Mark 4:22

<sup>b</sup> For there is nothing  
hid,  
save that it should be manifested;  
neither was *anything* made secret,  
but that it should come to light.  
(§55)

Luke 8:17

<sup>b</sup> For nothing is  
hid,  
that shall not be made manifest;  
nor *anything* secret,  
that shall not be known and come  
to light. (§55)

<sup>1</sup> Gr. *the myriads of*. <sup>2</sup> Or, *say unto his disciples, First of all beware ye*.

[MATT. 10]  
 but rather  
 fear him who  
 is able to destroy both soul and  
 body in <sup>1</sup>hell.  
 29 Are not two sparrows sold  
 for a penny?  
 and not one of them  
 shall fall on the ground  
 without your Father:  
 30 <sup>a</sup>but the very hairs of your  
 head are all numbered.  
 31 Fear not therefore:  
 ye are of more value  
 than many sparrows.  
 32 Every one therefore who shall  
 confess <sup>2</sup>me before men,  
<sup>3</sup>him will  
 I also confess  
 before my Father who is in  
 heaven.  
 33 <sup>b</sup>But whosoever shall deny me  
 before men,  
 him will I also deny  
 before my Father who is in  
 heaven.] (§73)

[MARK 8:38]

[<sup>b</sup>For whosoever shall be ashamed  
 of me and of my words  
 in this adulterous and sinful  
 generation,  
 the Son of man also shall be  
 ashamed of him,  
 when he cometh  
 in the glory of his Father  
 with the holy angels.] (§87)

LUKE 12

5 But I will warn you whom  
 ye shall fear:  
 Fear him, who after he hath  
 killed  
 hath <sup>a</sup>power to cast into <sup>1</sup>hell;  
 yea, I say unto you, Fear him.  
 6 Are not five sparrows sold  
 for two pence?  
 and not one of them  
 is forgotten  
 in the sight of God.  
 7 <sup>a</sup>But the very hairs of your  
 head are all numbered.  
 Fear not:  
 ye are of more value  
 than many sparrows.  
 8 And I say unto you,  
 Every one who shall  
 confess <sup>2</sup>me before men,  
<sup>3</sup>him shall  
 the Son of man also confess  
 before the angels of God:  
 9 <sup>b</sup>but he that denieth me  
 in the presence of men  
 shall be denied  
 in the presence of  
 the angels of God.

Luke 21:18

<sup>a</sup> And not a hair of your  
 head shall perish. (§161)

Luke 9:26

<sup>b</sup> For whosoever shall be ashamed  
 of me and of my words,  
 of him shall the Son of man be  
 ashamed,  
 when he cometh in his own glory,  
 and the glory of the Father,  
 and of the holy angels. (§87)

<sup>1</sup> Gr. Gehenna. <sup>2</sup> Gr. in me. <sup>3</sup> Gr. in him. <sup>a</sup> Or, authority

[MATT. 12:31, 32]	[MARK 3:28, 29]	LUKE 12
<p>[Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this <sup>1</sup>world, nor in that which is to come.] (§50)</p>	<p>[Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: [Cf. vs. 28 above]</p> <p>29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:] (§50)</p>	<p>[Cf. vs. 10 below]</p> <p>10 And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.</p>
<p>[MATT. 10:19, 20]</p> <p>[But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father that speaketh in you.] (§72)</p>	<p>[MARK 13:11]</p> <p>[And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit.] (§161)</p>	<p>11 <sup>a</sup>And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall teach you in that very hour what ye ought to say.</p>

Luke 21:14, 15

<sup>a</sup> Settle it therefore in your hearts, not to meditate beforehand how to answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gain-say. (§161)

<sup>1</sup> Or, age



## 112. THE RICH FOOL

LUKE 12:13-21

13 And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. 14 But he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and keep yourselves from all covetousness: <sup>1</sup> for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. 19 And I will say to my <sup>2</sup>soul, <sup>3</sup>Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. 20 But God said unto him, Thou foolish one, this night <sup>4</sup>is thy <sup>2</sup>soul required of thee; and the things which thou hast prepared, whose shall they be? 21 So is he that layeth up treasure for himself, and is not rich toward God.

## 113. CONCERNING GOD'S CARE

LUKE 12:22-34

[MATT. 6:25-33]

[Therefore I say unto you,  
Be not anxious for your life,  
what ye shall eat,  
or what ye shall drink;  
nor yet for your body,  
what ye shall put on.  
Is not the life more than  
the food,  
and the body than the raiment?  
26 Behold the birds of the heaven,  
that they sow not,  
neither do they reap,

nor gather into barns;  
and your heavenly Father  
feedeth them.  
Are not ye of much more value  
than they?  
27 And which of you by being  
anxious can add one cubit unto  
<sup>5</sup>the measure of his life?

22 And he said unto his disciples,  
Therefore I say unto you,  
Be not anxious for *your* <sup>4</sup>life,  
what ye shall eat;

nor yet for your body,  
what ye shall put on.  
23 For the <sup>4</sup>life is more than  
the food,  
and the body than the raiment.  
24 Consider the ravens,  
that they sow not,  
neither reap;  
which have no store-chamber  
nor barn;  
and God  
feedeth them:  
of how much more value are  
ye than the birds!  
25 And which of you by being  
anxious can add a cubit unto  
<sup>6</sup>the measure of his life?  
26 If then ye are not able to do

<sup>1</sup> Or, for even in a man's abundance his life is not from the things which he possesseth. <sup>2</sup> Or, life <sup>3</sup> Gr. they require thy soul. <sup>4</sup> Or, soul <sup>5</sup> Or, his stature

[MATT. 6]

28 And why are ye anxious concerning raiment?  
Consider the lilies of the field,  
how they grow;  
they toil not, neither do they spin:  
29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.  
30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?  
31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?  
32 "For after all these things do the Gentiles seek;  
for your heavenly Father knoweth that ye have need of all these things.  
33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.] (§39)

[MATT. 6:19-21]

[Lay not up for yourselves treasures upon the earth, where moth

LUKE 12

even that which is least, why are ye anxious concerning the rest?  
27 Consider the lilies, how they grow:  
they toil not, neither do they spin;  
yet I say unto you, Even Solomon in all his glory was not arrayed like one of these.  
28 But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith?  
29 And seek not ye

what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.

30 "For all these things do the nations of the world seek after:  
but your Father knoweth that ye have need of these things.

31 Yet seek ye <sup>1</sup>his kingdom,

and these things shall be added unto you.  
32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that which ye have, and give alms;

Matt. 6:8

<sup>a</sup> Be not therefore like unto them: for <sup>2</sup>your Father knoweth what things ye have need of, before ye ask him. (§38)

<sup>1</sup> Many ancient authorities read *the kingdom of God*. <sup>2</sup> Some ancient authorities read *Goa your Father*

[MATT. 6]  
and rust consume, and where  
thieves <sup>1</sup>break through and steal:  
20 but lay up for yourselves  
treasures in heaven,  
where neither moth nor rust doth  
consume,  
and where thieves do not <sup>1</sup>break  
through nor steal:  
21 for where thy treasure is,  
there will thy heart be also.] (§39)

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make for yourselves purses  
which wax not old,  
a treasure in the heavens  
that faileth not,  
where no thief draweth near,  
neither moth destroyeth.  
34 For where your treasure is,  
there will your heart be also.

114. CONCERNING WATCHFULNESS

[MATT. 24:43, 44]  
[<sup>2</sup>But know this, that if  
the master of the house had  
known in what watch the thief  
was coming,  
he would have watched,  
and would not have suffered his  
house  
to be <sup>2</sup>broken through.

LUKE 12:35-40

35 Let your loins be girded  
about, and your lamps burn-  
ing; 36 and be ye yourselves  
like unto men looking for their  
lord, when he shall return from  
the marriage feast; that, when  
he cometh and knocketh, they  
may straightway open unto  
him. 37 Blessed are those  
<sup>4</sup>servants, whom the lord when  
he cometh shall find watching:  
verily I say unto you, that he  
shall gird himself, and make  
them sit down to meat, and  
shall come and serve them.  
38 And if he shall come in the  
second watch, and if in the  
third, and find *them* so, blessed  
are those *servants*.  
39 <sup>2</sup>But know this, that if  
the master of the house had  
known in what hour the thief  
was coming,  
he would have watched,  
and not have left his house  
to be <sup>2</sup>broken through.

<sup>1</sup> Gr. *dig through*. <sup>2</sup> Or, *But this ye know* <sup>3</sup> Gr. *digged through*. <sup>4</sup> Gr. *bondservants*.

[MATT. 24]

44 Therefore be ye also ready;  
for in an hour that ye think not  
the Son of man cometh.] (§164)

LUKE 12

40 Be ye also ready:  
for in an hour that ye think not  
the Son of man cometh.

## 115. THE FAITHFUL STEWARD

[MATT. 24:45-51]

[Who then is the faithful and  
wise <sup>1</sup>servant, whom his lord  
hath set over his household,  
to give them their  
food in due season?

46 Blessed is that <sup>1</sup>servant,  
whom his lord when he cometh  
shall find so doing.

47 Verily I say unto you,  
that he will set him over all  
that he hath.

48 But if that evil <sup>1</sup>servant shall  
say in his heart,

My lord tarrieth;

49 and shall begin to beat  
his fellow-servants,

and shall eat and drink  
with the drunken;

50 the lord of that <sup>1</sup>servant  
shall come in a day when he  
expecteth not, and in an hour  
when he knoweth not,

51 and shall <sup>2</sup>cut him asunder,  
and appoint his portion with  
the hypocrites:

<sup>a</sup>there shall be the weeping  
and the gnashing of teeth.] (§165)

LUKE 12:41-48

41 And Peter said, Lord,  
speakest thou this parable  
unto us, or even unto all?

42 And the Lord said,  
Who then is <sup>3</sup>the faithful and  
wise steward, whom his lord  
shall set over his household,  
to give them their portion of  
food in due season?

43 Blessed is that <sup>1</sup>servant,  
whom his lord when he cometh  
shall find so doing.

44 Of a truth I say unto you,  
that he will set him over all  
that he hath.

45 But if that <sup>1</sup>servant shall  
say in his heart,  
My lord delayeth his coming;  
and shall begin to beat  
the menservants and the maid-  
servants,

and to eat and drink,  
and to be drunken;

46 the lord of that <sup>1</sup>servant  
shall come in a day when he  
expecteth not, and in an hour  
when he knoweth not,  
and shall <sup>2</sup>cut him asunder,  
and appoint his portion with  
the unfaithful.

47 And that <sup>1</sup>servant, who  
knew his lord's will, and made  
not ready, nor did according to  
his will, shall be beaten with  
many stripes; 48 but he that

<sup>a</sup> Cf. §45, p. 61.

<sup>1</sup> Gr. *bondservant*. <sup>2</sup> Or, *severely scourge him* <sup>3</sup> Or, *the faithful steward, the wise man whom etc.*

LUKE 12

knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

116. CONCERNING FIRE AND DIVISION

LUKE 12:49-53

49 I came to cast fire upon the earth; and <sup>2</sup>what do I desire, if it is already kindled?

50 <sup>a</sup>But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division:

52 for there shall be from henceforth five in one house divided, three against two, and two against three.

53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

[MARK 10:38b]

[<sup>a</sup>Are ye able to drink the cup that I drink?

or to be baptized with the baptism that I am baptized with?] (§140)

[MATT. 10:34-36]

[Think not that I came to <sup>1</sup>send peace on the earth: I came not to <sup>1</sup>send peace, but a sword.

35 For I came to set a man at variance against his father,

and the daughter against her mother,

and the daughter in law against her mother in law:

36 and a man's foes shall be they of his own household.] (§74)

Mark 10:39b

<sup>a</sup> The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: (§140)

<sup>1</sup> Gr. cast. <sup>2</sup> Or, how would I that it were already kindled!



117. INTERPRETING THE TIMES

[MATT. 16:2, 3]

[But he answered and said  
unto them,  
'When it is evening,

ye say,  
*It will be fair weather:*  
for the heaven is red.  
3 And in the morning,

*It will be foul weather to-day:*  
  
for the heaven is red and lowering.

Ye know how to discern  
the face of the heaven;

but ye cannot *discern* the signs  
of the times.] (§84)

[MATT. 5:25, 26]

[Agree  
with thine adversary quickly,

while thou art with him  
in the way;

lest haply the adversary  
deliver thee to the judge,  
and the judge <sup>2</sup>deliver  
thee to the officer,  
and thou be cast  
into prison.

26 Verily I say unto thee,  
Thou shalt by no means  
come out thence, till thou have  
paid the last farthing.] (§37)

LUKE 12:54-59

54 And he said to the multi-  
tudes also,  
When ye see a cloud rising in  
the west,  
straightway ye say,  
There cometh a shower;  
and so it cometh to pass.

55 And when ye see a south  
wind blowing, ye say,  
There will be a <sup>3</sup>scorching  
heat;  
and it cometh to pass.

56 Ye hypocrites,  
ye know how to <sup>4</sup>interpret  
the face of the earth and the  
heaven;  
but how is it that ye know not  
how to <sup>4</sup>interpret this time?

57 And why even of your-  
selves judge ye not what is  
right?

58 For as thou art going  
with thine adversary before  
the magistrate,

on the way  
give diligence to be quit of him;  
lest haply he  
drag thee unto the judge,  
and the judge shall deliver  
thee to the <sup>5</sup>officer,  
and the <sup>5</sup>officer shall cast thee  
into prison.

59 I say unto thee,  
Thou shalt by no means  
come out thence, till thou have  
paid the very last mite.

<sup>1</sup> The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities. <sup>2</sup> Some ancient authorities omit *deliver thee*. <sup>3</sup> Or, *hot wind* <sup>4</sup> Gr. *prone*. <sup>5</sup> Gr. *exactor*.

## 118. THE GALILEANS SLAIN BY PILATE

LUKE 13:1-9

1 Now there were some present at that very season who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. 2 And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? 3 I tell you, Nay: but, except ye repent, ye shall all in like manner perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? 8 And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

## 119. THE WOMAN HEALED ON A SABBATH

LUKE 13:10-17

10 And he was teaching in one of the synagogues on the sabbath day. 11 And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. 12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands upon her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. 15 But the Lord answered him, and said, "Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the <sup>2</sup>stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath? 17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

## 120. PARABLES OF THE KINGDOM

[MATT. 13:31-33]	[MARK 4:30-32]	LUKE 13:18-21
[Another parable set he before them, saying,	[And he said,	18 He said therefore,
The kingdom of heaven	How shall we liken the kingdom of God? or in what parable shall we set it forth?	Unto what is the kingdom of God like? and whereunto shall I liken it?

<sup>a</sup> Cf. Luke 14:5 (§123).<sup>1</sup> Gr. *debtors*. <sup>2</sup> Gr. *manger*.

## [MATT. 13]

is like unto a grain of  
mustard seed,  
which a man took,  
and sowed in his field:  
32 which indeed is less than all  
seeds;

but when it is grown, . . .  
it is greater than  
the herbs,  
and becometh a tree,  
so that the birds of the heaven  
come and  
lodge in the branches  
thereof. (§58)

33 Another parable spake he  
unto them;

The kingdom of heaven  
is like unto leaven,  
which a woman took, and hid  
in three <sup>1</sup>measures of meal,  
till it was all leavened.] (§59)

## [MARK 4]

31 <sup>4</sup>It is like a grain of  
mustard seed,  
which, when it  
is sown upon the earth,  
though it be less than all  
the seeds that are upon the earth,  
32 yet when it is sown,  
groweth up,  
and becometh greater than all  
the herbs,  
and putteth out great branches;  
so that the birds of the heaven

can lodge under the shadow  
thereof.] (§58)

## LUKE 13

19 It is like unto a grain of  
mustard seed,  
which a man took,  
and cast into his own garden;

and it grew,

and became a tree;  
and the birds of the heaven

lodged in the branches  
thereof.

20 And again he said,

Whereunto shall I liken  
the kingdom of God?

21 It is like unto leaven,  
which a woman took and hid  
in three <sup>1</sup>measures of meal,  
till it was all leavened.

## 121. THE QUESTION WHETHER FEW ARE SAVED

## [MATT. 7:13, 14]

[Enter ye in  
by the narrow gate:  
for wide <sup>2</sup>is the gate, and broad  
is the way, that leadeth to de-  
struction, and many are they that  
enter in thereby.

14 <sup>3</sup>For narrow is the gate,  
and straitened the way, that  
leadeth unto life.  
and few are they that find it.] (§43)

## LUKE 13:22-30

22 And he went on his way  
through cities and villages,  
teaching, and journeying on  
unto Jerusalem. 23 And one  
said unto him, Lord, are they  
few that are saved? And he  
said unto them,  
24 Strive to enter in  
by the narrow door:

for many, I say unto you,  
shall seek to enter in,

and shall not be <sup>5</sup>able.

<sup>1</sup> The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.  
<sup>2</sup> Some ancient authorities omit *is the gate*. <sup>3</sup> Many ancient authorities read *How narrow is the gate, etc.*  
<sup>4</sup> Gr. *As unto*. <sup>5</sup> Or, *able, when once*

[MATT. 25:11b, 12]

[Lord, Lord, open to us.  
12 But he answered and said,  
Verily I say unto you,  
I know you not.] (§166)

[MATT. 7:23]

[And then will I profess unto  
them,  
I never knew you:  
depart from me,  
ye that work iniquity.] (§43)

[MATT. 8:12]

[<sup>a</sup> but the sons of the kingdom  
shall be cast forth  
into the outer darkness:  
there shall be the weeping  
and the gnashing of teeth.]  
(§45)

[Cf. Matt. 8:11 below]

[Cf. Matt. 8:12 above]

[MATT. 8:11]

[And I say unto you,  
that many shall come  
from the east and the west,

and shall <sup>1</sup>sit down with Abraham,  
and Isaac, and Jacob,  
in the kingdom of heaven:]  
(§45)

LUKE 13

25 When once the master of  
the house is risen up, and hath  
shut to the door, and ye begin  
to stand without, and to knock  
at the door, saying,

Lord, open to us;  
and he shall answer and say  
to you,  
I know you not whence ye are;  
26 then shall ye begin to say,  
We did eat and drink in thy  
presence, and thou didst teach  
in our streets;

27 and he shall say, I tell you,

I know not whence ye are;  
depart from me,  
all ye workers of iniquity.

[Cf. vs. 28 below]

28 <sup>a</sup>There shall be the weeping  
and the gnashing of teeth,

when ye shall see Abraham,  
and Isaac, and Jacob, and all  
the prophets,  
in the kingdom of God,  
and yourselves  
cast forth without.

29 And they shall come  
from the east and west,  
and from the north and south,  
and shall <sup>1</sup>sit down  
in the kingdom of God.

<sup>a</sup> Cf. §45, pp. 60, 61.<sup>1</sup>Gr. *recline*.

[MATT. 19:30]

[<sup>a</sup> But many shall be last  
that are first;  
and first that are last.] (§137)

[MARK 10:31]

[<sup>a</sup> But many that are first  
shall be last;  
and the last first.] (§137)

LUKE 13

30 <sup>c</sup> And behold, there are last  
who shall be first,  
and there are first who shall be  
last.

122. REPLY TO THE WARNING AGAINST HEROD

[MATT. 23:37-39]

[O Jerusalem, Jerusalem,  
that killeth the prophets, and  
stoneth them that are sent  
unto her!  
how often would I have gath-  
ered thy children together,  
even as a hen gathereth her  
chickens under her wings,  
and ye would not!  
38 Behold your house is left  
unto you <sup>1</sup>desolate.  
39 For I say unto you,  
Ye shall not see me henceforth,  
till ye shall say,  
Blessed is he that cometh  
in the name of the Lord.] (§158)

LUKE 13:31-35

31 In that very hour there  
came certain Pharisees, saying  
to him, Get thee out, and go  
hence: for Herod would fain  
kill thee. 32 And he said unto  
them, Go and say to that fox,  
Behold, I cast out demons and  
perform cures to-day and to-  
morrow, and the third day I  
<sup>2</sup>am perfected. 33 Neverthe-  
less I must go on my way to-  
day and to-morrow and the day  
following: for it cannot be  
that a prophet perish out of  
Jerusalem.  
34 O Jerusalem, Jerusalem,  
that killeth the prophets, and  
stoneth them that are sent  
unto her!  
how often would I have gath-  
ered thy children together,  
even as a hen gathereth her  
own brood under her wings,  
and ye would not!  
35 Behold, your house is left  
unto you *desolate*:  
and I say unto you,  
Ye shall not see me,  
until ye shall say,  
Blessed is he that cometh  
in the name of the Lord.

Matt. 20:16

<sup>a</sup> So the last  
shall be first,  
and the first last. (§138)

<sup>1</sup> Some ancient authorities omit *desolate*. <sup>2</sup> Or, *end my course*



## 123. DISCOURSE AT THE TABLE OF A CHIEF PHARISEE

LUKE 14:1-24

1 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. 2 And behold, there was before him a certain man that had the dropsy. 3 <sup>a</sup>And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?

[MATT. 12:10b, 11]

[<sup>a</sup> And they asked him, saying, Is it lawful to heal on the sabbath day?

that they might accuse him.

[MARK 3:4]

[<sup>a</sup> And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?

But they held their peace.] (§32)

11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?]  
(§32)

4 But they held their peace. And he took him, and healed him, and let him go. 5 <sup>b</sup>And he said unto them, Which of you shall have <sup>1</sup> an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? 6 And they could not answer again unto these things. 7 And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them, 8 When thou art bidden of any man to a marriage feast, <sup>2</sup> sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, 9 and he that bade thee and him shall come and say

Luke 6:9

<sup>a</sup> And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm, to save a life, or to destroy it? (§32)  
<sup>b</sup> Cf. Luke 13:15 (§119).

<sup>1</sup> Many ancient authorities read *a son*. See ch. 13:15. <sup>2</sup> Gr. *recline not*.

[MATT. 23:12]

[<sup>a</sup>And whosoever shall  
exalt himself  
shall be humbled;  
and whosoever shall humble  
himself shall be exalted.] (§156)

[Cf. Matt. 22:1-10. (§151)]

LUKE 14

to thee, Give this man place;  
and then thou shalt begin with  
shame to take the lowest place.  
10 But when thou art bidden,  
go and sit down in the lowest  
place; that when he that hath  
bidden thee cometh, he may  
say to thee, Friend, go up  
higher: then shalt thou have  
glory in the presence of all  
that sit at meat with thee.

11 <sup>a</sup>For every one that  
exalteth himself  
shall be humbled;  
and he that humbleth  
himself shall be exalted.

12 And he said to him also  
that had bidden him, When  
thou makest a dinner or a sup-  
per, call not thy friends, nor  
thy brethren, nor thy kinsmen,  
nor rich neighbors; lest haply  
they also bid thee again, and a  
recompense be made thee. 13  
But when thou makest a feast,  
bid the poor, the maimed, the  
lame, the blind: 14 and thou  
shalt be blessed; because they  
have not *wherewith* to recom-  
pense thee: for thou shalt be  
recompensed in the resurrec-  
tion of the just.

15 And when one of them  
that sat at meat with him  
heard these things, he said un-  
to him, Blessed is he that shall  
eat bread in the kingdom of  
God. 16 But he said unto  
him, A certain man made a  
great supper; and he bade

Luke 13:14b

<sup>a</sup> for every one that  
exalteth himself  
shall be humbled;  
but he that humbleth  
himself shall be exalted. (§134)

<sup>1</sup> Gr. *recline*. Comp. ch. 7:36, 37, marg. <sup>2</sup> Gr. *reclined*. Comp. ch. 7:36, 37, marg.

## LUKE 14

many: 17 and he sent forth his <sup>1</sup>servant at supper time to say to them that were bidden, Come; for *all* things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the <sup>1</sup>servant came, and told his lord these things. Then the master of the house being angry said to his <sup>1</sup>servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 22 And the <sup>1</sup>servant said, Lord, what thou didst command is done, and yet there is room. 23 And the lord said unto the <sup>1</sup>servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. 24 For I say unto you, that none of these men that were bidden shall taste of my supper.

## 124. DISCOURSE ON COUNTING THE COST

## LUKE 14:25-35

25 Now there went with him great multitudes: and he turned, and said unto them, 26 If any man cometh unto me, and hateth not his own father, and mother,

[MATT. 10:37, 38]

[He that loveth father  
or mother more than me

<sup>1</sup> Gr. *bondservant*.

[MATT. 10]

is not worthy of me;  
and he that loveth  
son or daughter more than me

is not worthy of me.

38 <sup>a</sup> And he that doth not take  
his cross  
and follow after me,  
is not worthy of me.] (§74)

[MATT. 5:13b]

[but if the salt  
have lost its savor,  
wherewith shall it be salted?  
it is thenceforth good for nothing,

Matt. 16:24b

<sup>a</sup> If any man would come after me,  
let him deny himself,  
and take up  
his cross,  
and follow me. (§87)

[MARK 9:50a]

[Salt is good:  
but if the salt  
have lost its saltiness,  
wherewith will ye season it?]  
(§94)

Mark 8:34b

<sup>a</sup> If any man would come after me,  
let him deny himself,  
and take up  
his cross,  
and follow me. (§87)

LUKE 14

and wife, and children,  
and brethren, and sisters,  
yea, and his own life also,  
he cannot be my disciple.  
27 <sup>a</sup> Whosoever doth not bear  
his own cross,  
and come after me,  
cannot be my disciple.

28 For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *where-with* to complete it? 29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, 30 saying, This man began to build, and was not able to finish. 31 Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. 33 So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.

34 Salt therefore is good:  
but if even the salt  
have lost its savor,  
wherewith shall it be seasoned?  
35 It is fit neither for the land

Luke 9:23b

<sup>a</sup> If any man would come after me,  
let him deny himself,  
and take up  
his cross daily,  
and follow me. (§87)

[MATT. 5]

but to be cast out and trodden  
under foot of men.] (§35)

LUKE 14

nor for the dunghill:  
*men* cast it out.

<sup>a</sup>He that hath ears to hear,  
let him hear.

## PARABLES OF GRACE, §§125-127

125. THE LOST SHEEP

[MATT. 18: 12-14]

[How think ye? if any man  
have a hundred sheep,  
and one of them be gone astray,  
doth he not leave the ninety  
and nine,  
and go unto the mountains, and  
seek that which goeth astray?

13 And if so be that he find it,  
verily I say unto you,

he rejoiceth over it  
more than over the ninety and  
nine which have not gone astray.

14 Even so  
it is not <sup>1</sup>the will of <sup>2</sup>your Father  
who is in heaven,

LUKE 15:1-7

1 Now all the <sup>3</sup>publicans and  
sinners were drawing near unto  
him to hear him. 2 And both  
the Pharisees and the scribes  
murmured, saying, This man  
receiveth sinners, and eateth  
with them.

3 And he spake unto them  
this parable, saying,

4 What man of you,  
having a hundred sheep,  
and having lost one of them,  
doth not leave the ninety  
and nine in the wilderness,  
and go after that which is lost,

until he find it?

5 And when he hath found it,

he layeth it on his shoulders,  
rejoicing.

[Cf. vs. 7 below]

6 And when he cometh home,  
he calleth together his friends  
and his neighbors, saying unto  
them, Rejoice with me, for I have  
found my sheep which was lost.

7 I say unto you, that even so  
there shall be joy  
in heaven  
over one sinner that repenteth,

<sup>a</sup> Cf. §47, p. 63.

<sup>1</sup> Gr. *a thing willed before your Father.* <sup>2</sup> Some ancient authorities read *my*. <sup>3</sup> See marginal note  
a ch. 3:12.



[MATT. 18]

[Cf. vs. 13 above]

that one of these little ones  
should perish.] (§95)

LUKE 15

more than over ninety and nine  
righteous persons, who need no  
repentance.

## 126. THE LOST COIN

LUKE 15:8-10

8 Or what woman having ten <sup>1</sup>pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? 9 And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. 10 Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

## 127. THE LOST SON

LUKE 15:11-32

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of <sup>2</sup>thy substance that falleth to me. And he divided unto them his living. 13 And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want. 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he would fain <sup>3</sup>have filled his belly with <sup>4</sup>the husks that the swine did eat: and no man gave unto him. 17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: 19 I am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and <sup>5</sup>kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.<sup>6</sup> 22 But the father said to his <sup>7</sup>servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, and kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called to him one of the servants, and inquired what these things might be. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 But he was angry, and would not go in: and his father came out, and entreated him. 29 But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, and I might make merry with my friends: 30 but when this thy son came,

<sup>1</sup>Gr. *drachma*, a coin worth about eight pence, or sixteen cents. <sup>2</sup>Gr. *the*. <sup>3</sup>Many ancient authorities read *have been filled*. <sup>4</sup>Gr. *the pods of the carob tree*. <sup>5</sup>Gr. *kissed him much*. See ch. 7. 38, 45. <sup>6</sup>Some ancient authorities add *make me as one of thy hired servants*. See ver. 19. <sup>7</sup>Gr. *bondservants*.

## LUKE 15

who hath devoured thy living with harlots, thou killedst for him the fatted calf. 31 And he said unto him, 'Son, thou art ever with me, and all that is mine is thine. 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

## PARABLES OF WARNING, §§128-130

## 128. THE UNJUST STEWARD

## LUKE 16:1-13

1 And he said also unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for [thou canst be no longer steward. 3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? 6 And he said, A hundred <sup>2</sup>measures of oil. And he said unto him, Take thy <sup>3</sup>bond, and sit down quickly and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred <sup>4</sup>measures of wheat. He saith unto him, Take thy <sup>5</sup>bond, and write fourscore. 8 And his lord commended <sup>5</sup>the un-

<sup>1</sup> Gr. *Child*. <sup>2</sup> Gr. *baths*, the bath being a Hebrew measure. See Ezek. 45:10, 11, 14. <sup>3</sup> Gr. *writings*. <sup>4</sup> Gr. *cors*, the cor being a Hebrew measure. See Ezek. 45:14. <sup>5</sup> Gr. *the steward of unrighteousness*.

[MATT. 6:24]

[No man can serve two masters:  
for either he will hate the one,  
and love the other;  
or else he will hold to one,  
and despise the other.  
Ye cannot serve God and  
mammon.] (§39)

## LUKE 16

righteous steward because he had done wisely: for the sons of this <sup>1</sup>world are for their own generation wiser than the sons of the light. 9 And I say unto you, Make to yourselves friends <sup>2</sup>by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. 10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another's, who will give you that which is <sup>3</sup>your own?

13 No <sup>4</sup>servant can serve two masters:  
for either he will hate the one,  
and love the other;  
or else he will hold to one,  
and despise the other.  
Ye cannot serve God and  
mammon.

## 129. CONCERNING THE LAW AND THE KINGDOM

## LUKE 16:14-18

14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. 15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among

<sup>1</sup> Or, age    <sup>2</sup> Gr. out of.    <sup>3</sup> Some ancient authorities read *our own*.    <sup>4</sup> Gr. household-servant.

[MATT. 11:13, 12]

[13 For all the prophets and the law prophesied until John.

12 And from the days of John the Baptist until now the kingdom of heaven

suffereth violence, and men of violence take it by force.] (§47)

[MATT 5:13]

[For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.] (§36)

[MATT. 5:32]

[<sup>a</sup>but I say unto you, that every one that putteth away his wife, saving for the cause of fornication,

maketh her an adulteress: and whosoever shall marry her when she is put away

committeth adultery.] (§37)

LUKE 16

men is an abomination in the sight of God.

16 The law and the prophets were until John: from that time

the <sup>1</sup>gospel of the kingdom of God is preached, and every man entereth violently into it.

17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

18 <sup>a</sup>Every one that putteth away his wife,

and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

Matt. 19:9

<sup>a</sup> And I say unto you, Whosoever shall put away his wife, <sup>2</sup> except for fornication, and shall marry another, committeth adultery: <sup>3</sup> and he that marrieth her when she is put away committeth adultery. (§135)

Mark 10:11

<sup>a</sup> And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: (§135)

<sup>1</sup> Or, *good tidings*: comp. ch. 3:18. <sup>2</sup> Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. 5:32. <sup>3</sup> The following words, to the end of the verse, are omitted by some ancient authorities.

130. THE RICH MAN AND LAZARUS

LUKE 16:19-31

19 Now there was a certain rich man, and he was clothed in purple and fine linen, <sup>1</sup>faring sumptuously every day: 20 and a certain beggar named Lazarus was laid at his gate, full of sores, 21 and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, <sup>2</sup>Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. 26 And <sup>3</sup>besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. 27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 But Abraham saith, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. 31 And he said unto him, if they ~~hear~~ not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

131. CONCERNING FORGIVENESS AND FAITH

LUKE 17:1-10

1 And he said unto his disciples,

It is impossible but that occasions of stumbling should come;  
but woe unto him,  
through whom they come!

2 It were well for him  
if a millstone were hanged

about his neck, and  
he were thrown into the sea,  
rather than that he should

[MATT. 18:7, 6]

[7 Woe unto the world because  
of occasions of stumbling!  
for it must needs be that  
the occasions come;

but woe to that man  
through whom the occasion  
cometh!

6 but whoso shall  
cause one of these little ones that  
believe on me to stumble,  
it is profitable for him  
that <sup>4</sup>a great millstone should be  
hanged  
about his neck, and *that*  
he should be sunk in the depth of  
the sea.] (§94)

[MARK 9:42]

[And whosoever shall  
cause one of these little ones that  
believe <sup>5</sup>on me to stumble,  
it were better for him  
if <sup>4</sup>a great millstone were hanged  
about his neck, and  
he were cast into the sea.]  
(§94)

<sup>1</sup> Or, *living in mirth and splendor every day* <sup>2</sup> Gr. *Child*. <sup>3</sup> Or, *in all these things* <sup>4</sup> Gr. *a millstone turned by an ass*. <sup>5</sup> Many ancient authorities omit *on me*.



[MATT. 18:15]  
 [And if thy brother sin <sup>1</sup>against thee,  
 go, show him his fault between thee and him alone:  
 if he hear thee, thou hast gained thy brother.] (§96)

[MATT. 18:21, 22]  
 [Then came Peter and said to him, Lord,  
 how oft shall my brother sin against me,  
 and I forgive him?  
 until seven times?

22 Jesus saith unto him,  
 I say not unto thee, Until seven times;  
 but, Until <sup>2</sup>seventy times seven.] (§98)

[MATT. 21:21]  
 [<sup>a</sup>And Jesus answered and said unto them,  
 Verily I say unto you,  
 If ye have faith, and doubt not,  
 ye shall not only do what is done to the fig tree,

[MARK 11:22, 23]  
 [<sup>a</sup>And Jesus answering saith unto them,  
 Have faith in God.  
 23 Verily I say unto you,

LUKE 17  
 cause one of these little ones to stumble.  
 3 Take heed to yourselves: if thy brother sin,  
 rebuke him;  
 and if he repent, forgive him

4 And if he sin against thee  
 seven times in the day,  
 and seven times turn again to thee, saying, I repent;

thou shalt forgive him.  
 5 And the apostles said unto the Lord, Increase our faith.  
 6 <sup>a</sup>And the Lord said,  
 If ye had faith as a grain of mustard seed,

Matt. 17:20b  
<sup>a</sup>for verily I say unto you,  
 If ye have faith as a grain of mustard seed,  
 ye shall say unto this mountain,  
 Remove hence  
 to yonder place;  
 and it shall remove;  
 and nothing shall be impossible unto you.<sup>3</sup> (§89)

<sup>1</sup>Some ancient authorities omit *against thee*. <sup>2</sup>Or, *seventy times and seven*. <sup>3</sup>Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting*. See Mk. 9:29.

[MATT. 21]

but even if ye shall say unto this mountain,  
Be thou taken up and  
cast into the sea,

it shall be done.] (§147)

[MARK 11]

Whosoever shall say unto this mountain,  
Be thou taken up and  
cast into the sea;  
and shall not doubt in his heart,  
but shall believe that what he  
saith cometh to pass;  
he shall have it.] (§147)

LUKE 17

ye would say unto this  
sycamine tree,  
Be thou rooted up, and  
be thou planted in the sea;

and it would obey you.

7 But who is there of you,  
having a <sup>1</sup>servant plowing or  
keeping sheep, that will say  
unto him, when he is come in  
from the field, Come straight-  
way and sit down to meat; 8  
and will not rather say unto  
him, Make ready wherewith I  
may sup, and gird thyself, and  
serve me, till I have eaten and  
drunken; and afterward thou  
shalt eat and drink? 9 Doth  
he thank the <sup>1</sup>servant because  
he did the things that were  
commanded? 10 Even so ye  
also, when ye shall have done  
all the things that are com-  
manded you, say, We are un-  
profitable <sup>2</sup>servants: we have  
done that which it was our duty  
to do.

## 132. THE TEN LEPERS

LUKE 17:11-19

11 And it came to pass, <sup>3</sup>as they were on the way to Jerusalem, that he was passing <sup>4</sup>along the borders of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: 13 and they lifted up their voices, saying, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; 16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were not the ten cleansed? but where are the nine? 18 <sup>5</sup>Were there none found that returned to give glory to God, save this <sup>6</sup>stranger? 19 And he said unto him, Arise, and go thy way: thy faith hath <sup>7</sup>made thee whole.

<sup>1</sup> Gr. bondservant. <sup>2</sup> Gr. bondservants. <sup>3</sup> Or, as he was <sup>4</sup> Or, through the midst of etc. <sup>5</sup> Or, There were none found . . . save this stranger <sup>6</sup> Or, alien <sup>7</sup> Or, saved thee

## 133. THE COMING OF THE KINGDOM

<p>[MATT. 24:23, 26, 27] [Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe <sup>1</sup>/<sub>2</sub> not. . . .</p> <p>26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe <sup>2</sup>/<sub>4</sub> not. . . .</p> <p>27 For as the lightning cometh forth from the east,  and is seen even unto the west;  so shall be the <sup>3</sup>coming of the Son of man.] (§162)</p> <p>[MATT. 16:21] [<sup>a</sup>From that time began <sup>4</sup>Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things</p>	<p>[MARK 13:21] [And then if any say unto you, Lo, here is the Christ; or, Lo, there: believe <sup>5</sup>/<sub>it</sub> not:] (§162)</p> <p>[MARK 8:31] [<sup>a</sup>And he began to teach them, that the Son of man must suffer many things, and be rejected</p>	<p>LUKE 17:20-18:8</p> <p>20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo, here! or, There! for lo, the kingdom of God is <sup>6</sup>within you.</p> <p>22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.</p> <p>23 And they shall say to you, Lo, there! Lo, here! go not away, nor follow after <i>them</i>: [Cf. vs. 23 above]</p> <p>24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be <sup>7</sup>in his day.</p> <p>25 <sup>a</sup>But first must he suffer many things and be rejected</p>
<p><sup>a</sup> Cf. Matt. 17:22, 23 (§90); 20:18 (§139)</p>	<p><sup>a</sup> Cf. Mark 9:31 (§90); 10:33, 34 (§139)</p>	<p>Luke 9:22 <sup>a</sup> saying, The Son of man must suffer many things, and be rejected</p>

<sup>1</sup> Or, him    <sup>2</sup> Or, them    <sup>3</sup> Gr. presence.    <sup>4</sup> Some ancient authorities read *Jesus Christ*.    <sup>5</sup> Or, *in the midst of you*    <sup>6</sup> Some ancient authorities omit *in his day*.

[MATT. 16]	[MARK 8]	LUKE 17
of the elders and chief priests and scribes, and be killed, and the third day be raised up.] (§87)	by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.] (§87)	of this generation.
[MATT. 24:37-39]		
[And as <i>were</i> the days of Noah, so shall be the <sup>1</sup> coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage,		26 And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man.
until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be the <sup>1</sup> coming of the Son of man.] (§164)		27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark,  and the flood came, and destroyed them all.
		28 Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: 30 after the same manner shall it be in the day that the Son of man is revealed. 31 In that day,
[MATT. 24:17, 18]	[MARK 13:15, 16]	
[ <sup>a</sup> let him that is on the housetop	[ <sup>a</sup> and let him that is on the house- top	<sup>a</sup> he that shall be on the house- top, and his goods in the house,

of the elders and chief priests and scribes,  
and be killed, and the third day be raised up. (§87)

Cf. also 9:44<sup>a</sup> (§90); 18:31-33 (§139)

<sup>a</sup> Cf. Luke 21:21 (§162)

<sup>1</sup> Gr. *presence*.

<p>[MATT. 24] not go down to take out the things that are in his house: 18 and let him that is in the field not return back to take his cloak.] (§162)</p> <p>[MATT. 16:25] [<sup>a</sup>For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.] (§87)</p> <p>[MATT. 24:40, 41] [Then shall two men be in the field; one is taken, and one is left: 41 two women <i>shall be</i> grinding at the mill; one is taken, and one is left.] (§164)</p> <p>[MATT. 24:28] [Wheresoever the carcass is, there will the <sup>1</sup>eagles be gathered together.] (§162)</p>	<p>[MARK 13] not go down, nor enter in, to take anything out of his house: 16 and let him that is in the field not return back to take his cloak.] (§162)</p> <p>[MARK 8:35] [<sup>a</sup>For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the <sup>2</sup>gospel's shall save it.] (§87)</p>	<p>LUKE 17 let him not go down to take them away: and let him that is in the field likewise not return back.</p> <p>32 Remember Lot's wife.</p> <p>33 <sup>a</sup>Whosoever shall seek to gain his life shall lose it: but whosoever shall lose <i>his life</i>  shall <sup>3</sup>preserve it. 34 I say unto you,  In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. 35 There shall be two women grinding together; the one shall be taken, and the other shall be left.<sup>4</sup> 37 And they answering say unto him, Where, Lord? And he said unto them,  Where the body <sup>is</sup>, thither will the <sup>1</sup>eagles also be gathered together.</p> <p>18:1 And he spake a parable unto them to the end that they ought always to pray, and not to faint; 2 saying, There was in a city a judge, who feared not God, and regarded not</p>
<p>Matt. 10:39 <sup>a</sup> He that <sup>a</sup>findeth his life shall lose it; and he that <sup>a</sup>loseth his life for my sake shall find it. (§74)</p>		<p>Luke 9:24 <sup>a</sup> For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. (§87)</p>

<sup>1</sup> Or, *vultures* <sup>2</sup> See marginal note on ch. 1:1. <sup>3</sup> Gr. *save it alive*. <sup>4</sup> Some ancient authorities add  
ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.* Mt. 24:40.  
<sup>5</sup> Or, *found* <sup>6</sup> Or, *lost*



## LUKE 18

man: 3 and there was a widow in that city; and she came oft unto him, saying, <sup>1</sup>Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, <sup>2</sup>lest she <sup>3</sup>wear me out by her continual coming. 6 And the Lord said, Hear what <sup>4</sup>the unrighteous judge saith. 7 And shall not God avenge his elect, that cry to him day and night, <sup>5</sup>and yet he is longsuffering over them? 8 I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find <sup>6</sup>faith on the earth?

## 134. THE PHARISEE AND THE PUBLICAN

## LUKE 18:9-14

9 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set <sup>7</sup>all others at nought: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a <sup>8</sup>publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this <sup>9</sup>publican. 12 I fast twice in the week; I give tithes of all that I get. 13 But the <sup>10</sup>publican, standing afar off, would not lift up so much as his eyes

<sup>1</sup> Or, *Do me justice of*: and so in ver. 5, 7, 8. <sup>2</sup> Or, *lest at last by her coming she wear me out* <sup>3</sup> Gr. *bruise*. <sup>4</sup> Gr. *the judge of unrighteousness*. <sup>5</sup> Or, *and is he slow to punish on their behalf?* <sup>6</sup> Or, *the faith* <sup>7</sup> Gr. *the rest*. <sup>8</sup> See marginal note on ch. 3:12.

## [MATT. 23:12]

[<sup>2</sup> And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.] (§156)

## MATT. 19:3-12

3 And there came unto him <sup>1</sup>Pharisees, trying him, and saying, Is it lawful *for a man* to put away his wife (for every cause?) *added*

4 And he answered and said,

[Cf. vs. 7, 8 below]

Have ye not read, <sup>2</sup>that he who <sup>3</sup>made *them* from the beginning

made them male and female, 5 and said,

<sup>4</sup>For this cause shall a man leave his father and mother,

## MARK 10:2-12

2 And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife?

trying him.

3 And he answered and said unto them,

<sup>6</sup>What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 But Jesus said unto them, For your hardness of heart he wrote you this commandment.

6 But from the beginning of the creation, Male and female made he them.

7 For this cause shall a man leave his father and mother,

## LUKE 18

unto heaven, but smote his breast, saying, God, <sup>6</sup>be thou merciful to me <sup>7</sup>a sinner. 14 I say unto you, This man went down to his house justified rather than the other: <sup>8</sup>for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

## Luke 14:11

<sup>a</sup> For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. (§123)

<sup>1</sup> Many authorities, some ancient, insert *the*. <sup>2</sup> Gen. 1:27; 5:2. <sup>3</sup> Some ancient authorities read *created*. <sup>4</sup> Gen. 2:24. <sup>5</sup> Dt. 24:1, 3. <sup>6</sup> Or, *be thou prostituted* <sup>7</sup> Or, *the sinner*

Matt. 19

and shall cleave to his wife;  
and the two shall become  
one flesh?  
6 So that they are no more  
two, but one flesh.  
What therefore God hath  
joined together,  
let not man put asunder.  
7 They say unto him,  
<sup>1</sup>Why then did Moses command  
to give a bill of divorcement,  
and to put *her* away?  
8 He saith unto them,  
Moses for your hardness of  
heart suffered you to put away  
your wives: but from the be-  
ginning it hath not been so.

9 <sup>a</sup>And I say unto you,  
Whosoever shall put  
away his wife,  
<sup>2</sup>except for fornication,  
and shall marry another,  
committeth adultery:

<sup>3</sup>and he that marrieth her  
when she is put away

committeth adultery.

10 The disciples say unto  
him, If the case of the man is  
so with his wife, it is not expe-  
dient to marry. 11 But he  
said unto them, Not all men

MARK 10

<sup>a</sup>and shall cleave to his wife;  
8 and the two shall become  
one flesh:  
so that they are no more  
two, but one flesh.  
9 What therefore God hath  
joined together, *(in marriage)*  
let not man put asunder.

[Cf. vs. 3-5 above]

10 And in the house the dis-  
ciples asked him again of this  
matter.

11 <sup>a</sup>And he saith unto them,  
Whosoever shall put  
away his wife,  
*in order to*  
and marry another,  
committeth adultery against  
her:

12 and if she herself  
shall put away her husband,  
and marry another,  
she committeth adultery.

*Not Jesus' words*

*he wouldn't have  
revised such a possibility*

[LUKE 16:18]

[<sup>a</sup>Every one that putteth  
away his wife,

and marrieth another,  
committeth adultery:

and he that marrieth one  
that is put away from a husband

committeth adultery.] (§129)

Matt. 5:32

<sup>a</sup>but I say unto you,  
that every one that putteth  
away his wife,  
saving for the cause of fornication,  
maketh her an adulteress:  
and whosoever shall marry her  
when she is put away  
committeth adultery. (§37)

<sup>1</sup> Dt. 24:1-4. <sup>2</sup> Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. 5:32. <sup>3</sup> The following words, to the end of the verse, are omitted by some ancient authorities. <sup>4</sup> Some ancient authorities omit *and shall cleave to his wife*.

MATT. 19

can receive this saying, but they to whom it is given. 12 For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

136. BLESSING LITTLE CHILDREN

MATT. 19:13-15

13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.

14 But Jesus

said,  
Suffer the little children,  
and forbid them not,  
to come unto me:

for <sup>1</sup>to such belongeth  
the kingdom of heaven.

[MATT. 18:3b]

[Verily I say unto you,

Except ye turn,  
and become as little children,  
ye shall in no wise enter into the  
kingdom of heaven.] (§92)

15 And he laid his hands on  
them, and departed thence.

MARK 10:13-16

13 And they were bringing  
unto him little children,  
that he should touch them:

and the disciples  
rebuked them.

14 But when Jesus saw it,  
he was moved with indignation,  
and said unto them,  
Suffer the little children

to come unto me;  
forbid them not:  
for <sup>1</sup>to such belongeth  
the kingdom of God.

15 Verily I say unto you,  
Whosoever shall not receive  
the kingdom of God

as a little child,  
he shall in no wise enter therein.

16 And he took them in his arms,  
and blessed them,  
laying his hands upon  
them.

LUKE 18:15-17

15 And they were bringing  
unto him also their babes,  
that he should touch them:

but when the disciples saw it,  
they rebuked them.

16 But Jesus

called them unto him, saying,  
Suffer the little children

to come unto me,  
and forbid them not:  
for <sup>1</sup>to such belongeth  
the kingdom of God.

17 Verily I say unto you,  
Whosoever shall not receive  
the kingdom of God

as a little child,  
he shall in no wise enter therein.

<sup>1</sup> Or, of such is

## 137. THE RICH YOUNG MAN

MATT. 19:16-30

16 And behold, one came to him

and said,  
<sup>1</sup>Teacher,  
 what good thing shall I do,  
 that I may have eternal life?  
 17 And he said unto him,  
<sup>2</sup>Why askest thou me concerning  
 that which is good?  
 One there is who is good:  
 but if thou wouldest enter into  
 life,  
 keep the commandments.

18 He saith unto him, Which?  
 And Jesus said,  
<sup>3</sup>Thou shalt not kill,  
 Thou shalt not commit adultery,  
  
 Thou shalt not steal,  
 Thou shalt not bear false wit-  
 ness,

19 Honor thy father and thy  
 mother;  
<sup>a</sup>and, <sup>4</sup>Thou shalt love thy  
 neighbor as thyself.  
 20 The young man saith  
 unto him,

All these things have I ob-  
 served:  
 what lack I yet?

21 Jesus said unto him,  
 If thou wouldest be perfect,

MARK 10:17-31

17 And as he was going forth  
<sup>5</sup>into the way,  
 there ran one to him,

and kneeled to him,  
 and asked him,  
 Good Teacher,  
 what shall I do  
 that I may inherit eternal life?  
 18 And Jesus said unto him,  
 Why callest thou me good?

none is good save one, *even* God.

19 Thou knowest the com-  
 mandments,

<sup>6</sup>Do not kill,  
 Do not commit adultery,

Do not steal,  
 Do not bear false witness,

Do not defraud,  
 Honor thy father and mother.

20 And he said  
 unto him,  
 Teacher,  
 all these things have I ob-  
 served from my youth.

21 And Jesus looking upon him  
 loved him,  
 and said unto him,  
 One thing thou lackest:

LUKE 18:18-30

18 And a certain ruler

asked him, saying,  
 Good Teacher,  
 what shall I do  
 to inherit eternal life?  
 19 And Jesus said unto him,  
 Why callest thou me good?

none is good, save one, *even* God.

20 Thou knowest the com-  
 mandments,

<sup>7</sup>Do not commit adultery,  
 Do not kill,  
 Do not steal,  
 Do not bear false witness,

Honor thy father and mother.

21 And he said,

All these things have I ob-  
 served from my youth up.

22 And when Jesus heard it,  
 he said unto him,  
 One thing thou lackest yet:

<sup>a</sup> Cf. Matt. 22:39; Mark 12:31 (§154); Luke 10:27 (§103).

<sup>1</sup> Some ancient authorities read *Good Teacher*. See Mk. 10:17; Lk. 18:18. <sup>2</sup> Some ancient authorities read *Why callest thou me good?* *None is good save one, even God*. See Mk. 10:18; Lk. 18:19. <sup>3</sup> Ex. 20:12-16; Dt. 5:16-20. <sup>4</sup> Lev. 19:18. <sup>5</sup> Or, *on his way*



MATT. 19  
go, sell that which thou hast,  
and give to the poor,  
and thou shalt have treasure  
in heaven:  
and come, follow me.  
22 But when the young man  
heard the saying,  
he went away sorrowful;  
for he was one that had great  
possessions.

23 And Jesus

said unto his disciples,  
Verily I say unto you,  
It is hard  
for a rich man to enter  
into the kingdom of heaven.

24 And again I say unto you,  
It is easier for a camel  
to go through a needle's eye,

than for a rich man to enter  
into the kingdom of God.

25 And when the disciples  
heard it,  
they were astonished  
exceedingly,  
saying,  
Who then can be saved?  
26 And Jesus looking upon *them*  
said to them,  
With men this is impossible;

but  
with God all things are possible.  
27 Then answered Peter and  
said unto him,

MARK 10  
go, sell whatsoever thou hast,  
and give to the poor,  
and thou shalt have treasure  
in heaven:  
and come, follow me.  
22 But his countenance fell  
at the saying,  
and he went away sorrowful:  
for he was one that had great  
possessions.

23 And Jesus looked round  
about,  
and saith unto his disciples,

How hardly shall  
they that have riches enter  
into the kingdom of God!  
24 And the disciples were  
amazed at his words. But  
Jesus answereth again, and  
saith unto them, Children, how  
hard is it <sup>1</sup>for them that trust  
in riches to enter into the  
kingdom of God!

25 It is easier for a camel  
to go through a needle's eye,

than for a rich man to enter  
into the kingdom of God.

26 And they were astonished  
exceedingly,  
saying <sup>2</sup>unto him,  
Then who can be saved?  
27 Jesus looking upon them  
saith,  
With men it is impossible,

but not with God: for  
all things are possible with God.  
28 Peter began to say unto  
him,

LUKE 13  
sell all that thou hast,  
and distribute unto the poor,  
and thou shalt have treasure  
in heaven:  
and come, follow me.  
23 But when he heard these  
things,  
he became exceeding sorrowful;  
for he was very rich.

24 And Jesus seeing him

said,

How hardly shall  
they that have riches enter  
into the kingdom of God!

25 For it is easier for a camel  
to enter in through a needle's  
eye,  
than for a rich man to enter  
into the kingdom of God.

26 And they that heard it

said.  
Then who can be saved?  
27 But he said,

The things which are impos-  
sible with men

are possible with God.  
28 And Peter said,

<sup>1</sup> Some ancient authorities omit *for them that trust in riches*. <sup>2</sup> Many ancient authorities read *among themselves*.

## MATT. 19

Lo, we have left all,  
and followed thee;  
what then shall we have?

28 And Jesus said unto them,  
Verily I say unto you,  
that ye who have followed me,  
in the regeneration when the  
Son of man shall sit on the  
throne of his glory,  
ye also shall sit upon twelve  
thrones,  
judging the twelve tribes of  
Israel.

29 And every one that hath  
left houses,  
or brethren, or sisters,  
or father, or mother,  
or children, or lands,  
for my name's sake,

shall receive  
<sup>a</sup>a hundredfold,

and shall inherit  
eternal life.

30 <sup>a</sup>But many  
shall be last *that are* first;  
and first *that are* last.

## MARK 10

Lo, we have left all,  
and have followed thee.

29 Jesus said,  
Verily I say unto you,

There is no man that hath  
left house,  
or brethren, or sisters,  
or mother, or father,  
or children, or lands,  
for my sake,  
and for the <sup>3</sup>gospel's sake,  
30 but he shall receive  
a hundredfold now in this time,  
houses, and brethren, and sis-  
ters, and mothers, and children,  
and lands, with persecutions;  
and in the <sup>4</sup>world to come  
eternal life.

31 <sup>a</sup> But many  
*that are* first shall be last;  
and the last first.

## LUKE 18

Lo, we have left <sup>5</sup>our own,  
and followed thee.

29 And he said unto them,  
Verily I say unto you,

[LUKE 22:30b]

[and ye shall sit on thrones

judging the twelve tribes of  
Israel.] (§173)

There is no man that hath  
left house, or wife,  
or brethren,  
or parents,  
or children,

for the kingdom of God's sake,  
30 who shall not receive  
manifold more in this time,

and in the <sup>4</sup>world to come  
eternal life.

[LUKE 13:30]

[<sup>a</sup>And behold,  
there are last who shall be first,  
and there are first who shall be  
last.] (§121)

## 138. THE VINEYARD AND THE HUSBANDMEN

## MATT. 20:1-16

1 For the kingdom of heaven  
is like unto a man that was a  
householder, who went out  
early in the morning to hire

Matt. 20:16

<sup>a</sup> So the last shall be first,  
and the first last. (§138)

<sup>1</sup> Many ancient authorities add *or wife*: as in Lk. 18:29. <sup>2</sup> Some ancient authorities read *manifold*.  
<sup>3</sup> See marginal note on ch. 1:1. <sup>4</sup> Or, *age* <sup>5</sup> Or, *our own* homes. See Jn. 19:27.

## MATT. 20

laborers into his vineyard. 2 And when he had agreed with the laborers for a <sup>1</sup>shilling a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing in the market-place idle; 4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and the ninth hour, and did likewise. 6 And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. 8 And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. 9 And when they came that *were hired* about the eleventh hour, they received every man a <sup>1</sup>shilling. 10 And when the first came, they supposed that they would receive more; and they likewise received every man a <sup>1</sup>shilling. 11 And when they received it, they murmured against the householder, 12 saying, These last have spent *but* one hour, and thou hast made them equal unto us, who have borne the burden of the day and the <sup>2</sup>scorching heat. 13 But he answered and said to one of them, Friend, I do

<sup>1</sup> See marginal note on ch. 18:28. <sup>2</sup> Or, *hot wind*

## MATT. 20

thee no wrong: didst not thou agree with me for a 'shilling?  
 14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?  
 16 "So the last shall be first, and the first last.

## [LUKE 13:30]

[<sup>a</sup> And behold, there are last who shall be first, and there are first who shall be last.] (§121)

## 139. THE PREDICTION OF THE CRUCIFIXION

## MATT. 20:17-19

17 And as Jesus was going up to Jerusalem,

he took the twelve disciples apart, and on the way he said unto them,

18 Behold, we go up to Jerusalem,

<sup>b</sup>and the Son of man shall be <sup>a</sup>delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver him unto the Gentiles

## MARK 10:32-34

32 And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid.

And he took again the twelve, and began to tell them the things that were to happen unto him, <sup>33 saying</sup>, Behold, we go up to Jerusalem;

<sup>b</sup>and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles:

## LUKE 18:31-34

31 And he took unto him the twelve, and said unto them,

Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished <sup>b</sup>unto the Son of man.

32 For he shall be <sup>a</sup>delivered up unto the Gentiles,

## Matt. 19:30

<sup>a</sup> But many shall be last that are first; and first that are last. (§137)

<sup>b</sup> Cf. Matt. 16:21 (§87); 17:22, 23 (§90)

## Mark 10:31

<sup>a</sup> But many that are first shall be last; and the last first. (§137)

<sup>b</sup> Cf. Mark 8:31 (§87); 9:31 (§90)

<sup>b</sup> Cf. Luke 9:22 (§87); 44 (§90) 17:25 (§133)

<sup>1</sup> See marginal note on ch. 18:28. <sup>2</sup> See ch. 10:4. <sup>3</sup> Or, *betrayed*

MATT. 20  
to mock,  
  
and to scourge,  
and to crucify:  
and the third day he shall  
be raised up.

MARK 10  
34 and they shall mock him,  
  
and shall spit upon him,  
and shall scourge him,  
and shall kill him;  
and after three days he shall  
rise again.

LUKE 18  
and shall be mocked,  
and shamefully treated,  
and spit upon:  
33 and they shall scourge  
and kill him:  
and the third day he shall  
rise again.  
34 And they understood none  
of these things; and this say-  
ing was hid from them, and  
they perceived not the things  
that were said.

140. THE AMBITION OF JAMES AND JOHN

MATT. 20:20-28  
20 Then came to him  
  
the mother of the sons of Zebe-  
dee with her sons,  
<sup>1</sup>worshipping him, and asking  
a certain thing of him.

21 And he said unto her,  
What wouldest thou?

She saith unto him,  
Command that  
these my two sons may sit,  
one on thy right hand,  
and one on thy left hand,  
in thy kingdom.

22 But Jesus answered and said,  
Ye know not what ye ask.  
Are ye able to drink the cup  
that I am about to drink?

They say unto him,  
We are able.  
23 He saith unto them,  
My cup indeed ye shall drink:

MARK 10:35-45  
35 And there come near unto  
him  
<sup>2</sup>James and John, the sons of  
Zebedee,  
saying unto him, Teacher,  
we would that thou shouldest  
do for us whatsoever we shall  
ask of thee.  
36 And he said unto them,  
What would ye that I should  
do for you?  
37 And they said unto him,  
Grant unto us that  
we may sit,  
one on thy right hand,  
and one on thy left hand,  
in thy glory.  
38 But Jesus said unto them,  
Ye know not what ye ask.  
Are ye able to drink the cup  
that I drink?  
or to be baptized with the  
baptism  
that I am baptized with?  
39 And they said unto him,  
We are able.  
And Jesus said unto them,  
The cup that I drink ye shall  
drink;

[LUKE 12:50a]  
[But I have a baptism  
to be baptized with;] (§116)

<sup>1</sup> See marginal note on ch. 2:2. <sup>2</sup> Or, Jacob



## MATT. 20

but to sit on my right hand,  
and on *my* left hand,  
is not mine to give;  
but *it is for them* for whom  
it hath been prepared  
of my Father.

24 And when the ten heard it,  
they were moved with  
indignation  
concerning the two brethren.  
25 But Jesus called them unto  
him,

and said,  
Ye know that the rulers of  
the Gentiles lord it over them,

and their great ones exercise  
authority over them.

26 Not so shall it be among you:  
\*but whosoever would become  
great among you  
shall be your <sup>1</sup>minister;  
27 and whosoever would be  
first among you  
shall be your <sup>2</sup>servant:

28 even as the Son of man  
came not to be ministered unto,  
but to minister, and to give  
his life a ransom for many.

## MARK 10

and with the baptism  
that I am baptized withal  
shall ye be baptized:  
40 but to sit on my right hand  
or on *my* left hand  
is not mine to give;  
but *it is for them* for whom  
it hath been prepared.

41 And when the ten heard it,  
they began to be moved with  
indignation  
concerning <sup>3</sup>James and John.  
42 And Jesus called them to  
him,

and saith unto them,  
Ye know that they who are  
accounted to rule over  
the Gentiles lord it over them;

and their great ones exercise  
authority over them.

43 But it is not so among you:  
\*but whosoever would become  
great among you,  
shall be your <sup>1</sup>minister;  
44 and whosoever would be  
first among you,  
shall be <sup>2</sup>servant of all.

45 For the Son of man also  
came not to be ministered unto,  
but to minister, and to give  
his life a ransom for many.

## [LUKE 12:50]

[But I have a baptism  
to be baptized with:] (§116)

## [LUKE 22:25-27]

[And he said unto them,  
The kings of

the Gentiles have lordship over  
them;  
and they that have  
authority over them are called  
Benefactors.

26 But ye *shall* not be so:  
\*but he that is  
the greater among you,  
let him become as the younger;  
and he that is  
chief,  
as he that doth serve.  
27 For which is greater, he that  
<sup>4</sup>sitteth at meat,  
or he that serveth?  
is not he that <sup>4</sup>sitteth at meat?  
but I am in the midst of you

as he that serveth.] (§173)

## Matt. 23:11

\*But he that is  
<sup>4</sup>greatest among you  
shall be your <sup>4</sup>servant. (§156)

## Mark 9:35b

\*If any man would be  
first,  
he shall be last of all,  
and <sup>4</sup>servant of all. (§92)

## Luke 9:48b

\*for he that is  
<sup>4</sup>least among you, all,  
the same is great. (§92)

<sup>1</sup> Or, *servant*    <sup>2</sup> Gr. *bondservant*.    <sup>3</sup> Or, *Jacob*    <sup>4</sup> Gr. *reclineth*.    <sup>5</sup> Gr. *greater*.    <sup>6</sup> Or, *minister*  
<sup>7</sup> Gr. *lesser*.

141. BARTIMÆUS HEALED

MATT. 20:29-34 MATT. 9:27-31

MARK 10:46-52

LUKE 18:35-43

29 And as they went out from Jericho, a great multitude followed him.

30 And behold, two blind men sitting by the way side, when they heard

that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David.

[Cf. vs. 30 above]

31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David.

[Cf. vs. 31 above]

32 And Jesus

27 And as Jesus passed by from thence,

two blind men followed him,

crying out, and saying,

Have mercy on us, thou son of David.

[Cf. vs. 27 above]

28 And when

46 And they come to Jericho: and as he went out

from Jericho, with his disciples and a great multitude,

the son of Timæus, Bartimæus,

a blind beggar,

was sitting by the way side.

47 And when he heard

that it was Jesus the Nazarene,

he began to cry out, and say, Jesus,

thou son of David, have mercy on me.

48 And many

rebuked him, that he should hold his peace: but he cried out the more a great deal,

Thou son of David, have mercy on me.

49 And Jesus stood still,

35 And it came to pass, as he drew nigh unto Jericho,

a certain blind man

sat by the way side begging: 36 and hearing a multitude going by, he inquired what this meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus,

thou son of David, have mercy on me.

39 And they that went before

rebuked him, that he should hold his peace: but he cried out the more a great deal,

Thou son of David, have mercy on me. 40 And Jesus stood,

MATT. 20	MATT. 9	MARK 10	LUKE 18
stood still,	he was come into the house,	and said, Call ye him.	and commanded him to be brought unto him:
and called them,	the blind men came to him:	And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. 50 And he, casting away his garment, sprang up, and came to Jesus. 51 And Jesus answered him, and said,	and when he was come near, he asked him,
and said,	and Jesus saith unto them,	What wilt thou that I should do unto thee?	41 What wilt thou that I should do unto thee?
What will ye that I should do unto you?	Believe ye that I am able to do this?	And the blind man said unto him, <sup>2</sup> Rabboni, that I may receive my sight.	And he said,
33 They say unto him, Lord, that our eyes may be opened.	They say unto him, Yea, Lord.		Lord, that I may receive my sight.
34 And Jesus, being moved with compassion, touched their eyes;	29 Then  touched he their eyes, saying, According to your faith be it done unto you.	52 And Jesus  said unto him, Go thy way; thy faith hath <sup>3</sup> made thee whole.	42 And Jesus  said unto him, Receive thy sight: thy faith hath <sup>3</sup> made thee whole.
and straightway they received their sight, and followed him.	30 And their eyes were opened.	And straightway he received his sight, and followed him  in the way.	43 And immediately he received his sight, and followed him, glorifying God:
	And Jesus <sup>1</sup> strictly charged them, saying, See		and all the people, when they saw it, gave praise unto God.

<sup>1</sup> Or, sternly    <sup>2</sup> See John 20:16.    <sup>3</sup> Or, saved thee

MATT. 9  
that no man  
know it.  
31 But they  
went forth,  
and spread  
abroad his  
fame in all  
that land.  
(+§50)

## 142. ZACCHÆUS THE PUBLICAN

LUKE 19:1-10

1 And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.

## 143. THE PARABLE OF THE MINÆ

LUKE 19:11-28

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. 12 He said therefore, A certain nobleman went into a far country,

to receive for himself a kingdom, and to return.

13 And he called ten <sup>1</sup>servants of his, and gave them ten <sup>2</sup>pounds, and said unto them, Trade ye *herewith* till I come.

[MATT. 25:14]

[For it is as when a man, going into another country,

called his own <sup>1</sup>servants, and delivered unto them his goods.] (§167)

[MARK 13:34]

[It is as when a man, sojourning in another country, having left his house,

and given authority to his <sup>1</sup>servants, to each one his work,

<sup>1</sup> Gr. *bondservants*. <sup>2</sup> *Mina*, here translated a pound, is equal to one hundred drachmas. See ch.15:8.

	[MARK 13]	LUKE 19
	commanded also the porter to watch.] (§164)	
[MATT. 25:19-29]		
[Now after a long time the lord of those <sup>1</sup> servants cometh,  and maketh a reckoning with them.		14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. 15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these <sup>1</sup> ser- vants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. 16 And the first came before him,  saying, Lord, thy pound  hath made ten pounds more.  17 And he said unto him, Well done, thou good <sup>1</sup> servant: because thou wast found faithful in a very little, have thou authority over ten cities.  18 And the second came, saying, Thy pound, Lord,  hath made five pounds.  19 And he said unto him also,  Be thou also over five cities.  20 And <sup>2</sup> another came,
20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. 21 His lord said unto him, Well done, good and faithful <sup>1</sup> servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 22 And he also that <i>received</i> the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. 23 His lord said unto him, Well done, good and faithful <sup>1</sup> servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 24 And he also that had received		

<sup>1</sup> Gr. bondservant. <sup>2</sup> Gr. the other.



[MATT. 25]

the one talent came and said,  
Lord,

[Cf. vs. 25. below]

I knew thee that  
thou art a hard man,

reaping  
where thou didst not sow,  
and gathering  
where thou didst not scatter;  
25 and I was afraid, and went  
away and hid thy talent in the  
earth: lo, thou hast thine own.  
26 But his lord answered and  
said unto him,

Thou wicked and slothful <sup>1</sup>ser-  
vant,  
thou knewest that

I reap  
where I sowed not,  
and gather  
where I did not scatter;  
27 thou oughtest therefore to  
have put  
my money to the bankers,  
and at my coming I should  
have received back mine own  
with interest.

28 Take ye away therefore  
the talent from him,  
and give it unto him that hath  
the ten talents.

LUKE 19

saying,  
Lord, behold, *here is* thy pound,  
which I kept laid up in a nap-  
kin:

21 for I feared thee, because  
thou art an austere man:  
thou takest up that  
which thou layedst not down,  
and reapest that  
which thou didst not sow.

[Cf. vs. 20 above]

22 He saith unto him,

Out of thine own mouth will I  
judge thee,  
thou wicked <sup>1</sup>servant.

Thou knewest that  
I am an austere man,  
taking up that  
which I laid not down,  
and reaping that  
which I did not sow;

23 then wherefore gavest thou  
not  
my money into the bank,  
and <sup>2</sup>I at my coming should  
have required it  
with interest?

24 And he said unto them  
that stood by,  
Take away from him  
the pound,  
and give it unto him that hath  
the ten pounds.  
25 And they said unto him,  
Lord, he hath ten pounds.

<sup>1</sup> Gr. bondservant. <sup>2</sup> Or, I should have gone and required

[MATT. 25]

29 <sup>a</sup>For  
unto every one that hath  
shall be given,  
and he shall have abundance:  
but from him that hath not,  
even that which he hath  
shall be taken away.] (§167)

LUKE 19

26 I say unto you, that  
<sup>a</sup>unto every one that hath  
shall be given;

but from him that hath not,  
even that which he hath  
shall be taken away from him.  
27 But these mine enemies,  
that would not that I should  
reign over them, bring hither,  
and slay them before me.

28 And when he had thus  
spoken, he went on before,  
going up to Jerusalem.

Matt. 13:12

<sup>a</sup> For whosoever hath,  
to him shall be given,  
and he shall have abundance:  
but whosoever hath not,  
from him shall be taken away  
even that which he hath. (§53)

Mark 4:25

<sup>a</sup> For he that hath,  
to him shall be given:  
and he that hath not,  
from him shall be taken away  
even that which he hath. (§55)

Luke 8:18b

<sup>a</sup> for whosoever hath,  
to him shall be given;  
and whosoever hath not,  
from him shall be taken away  
even that which he thinketh he  
hath. (§55)

<sup>1</sup> Or, *seemeth to have*

## PART V

### PASSION WEEK

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#### 144. THE TRIUMPHAL ENTRY

**MATT. 21:1-11**

1 And when they drew nigh  
unto Jerusalem,  
and came unto Bethphage,  
unto the mount of Olives,

then Jesus sent two disciples,  
2 saying unto them,  
Go into the village  
that is over against you,  
and straightway

ye shall find an ass tied,  
and a colt with her:

loose *them*, and bring *them*  
unto me.

3 And if any one say aught  
unto you,  
ye shall say,  
The Lord hath need of them;  
and straightway he will send  
them.

4 Now this is come to pass,  
that it might be fulfilled which  
was spoken through the proph-  
et, saying,

5 <sup>1</sup>Tell ye the daughter of Zion,  
Behold, thy King cometh  
unto thee,  
Meek, and riding upon an  
ass,  
And upon a colt the foal of  
an ass.

6 And the disciples went,

**MARK 11:1-11**

1 And when they draw nigh  
unto Jerusalem,  
unto Bethphage and Bethany,  
at the mount of Olives,

he sendeth two of his disciples,  
2 and saith unto them,  
Go your way into the village  
that is over against you:  
and straightway  
as ye enter into it,

ye shall find a colt tied,  
whereon no man ever yet sat;  
loose him, and bring him.

3 And if any one say unto you,  
Why do ye this?  
say ye,  
The Lord hath need of him;  
and straightway he <sup>2</sup>will send  
him <sup>3</sup>back hither.

4 And they went away,

**LUKE 19:29-44**

29 And it came to pass,  
when he drew nigh

unto Bethphage and Bethany,  
at the mount that is called  
Olivet,

he sent two of the disciples,  
30 saying,  
Go your way into the village  
over against *you*;

in which as ye enter

ye shall find a colt tied,  
whereon no man ever yet sat:  
loose him, and bring him.

31 And if any one ask you,  
Why do ye loose him?  
thus shall ye say,  
The Lord hath need of him.

32 And they that were sent  
went away,

---

<sup>1</sup> Is. 62:11; Zech. 9:9.    <sup>2</sup> Gr. *sendeth*.    <sup>3</sup> Or, *again*

## MATT. 21

and did even as Jesus  
appointed them,

7 and brought the ass, and the  
colt,  
and put on them their garments;

and he sat thereon.

8 And the most part of the  
multitude  
spread their garments  
in the way;  
and others cut branches from  
the trees,  
and spread them in the way.

9 And the multitudes that went  
before him, and that followed,  
cried, saying,

Hosanna to the son of David:  
Blessed is he that cometh  
in the name of the Lord;

Hosanna in the highest.

## MARK 11

and found a colt tied at the  
door without in the open street;  
and they loose him.

5 And certain of them that  
stood there said unto them,  
What do ye, loosing the colt?

6 And they said unto them  
even as Jesus had said:  
and they let them go.

7 And they bring the colt  
unto Jesus,  
and cast on him their garments;

and he sat upon him.

8 And many

spread their garments  
upon the way;  
and others <sup>1</sup>branches, which  
they had cut from the fields.

9 And they that went before,  
and they that followed,  
cried,

Hosanna;  
Blessed is he that cometh  
in the name of the Lord:  
10 Blessed is the kingdom that  
cometh, *the kingdom* of our  
father David:

Hosanna in the highest.

## LUKE 19

and found even as he had  
said unto them.

33 And as they were loosing  
the colt,

the owners thereof said unto  
them,

Why loose ye the colt?

34 And they said,  
The Lord hath need of him.

35 And they brought him to  
Jesus:

and they threw their garments  
upon the colt,

and set Jesus thereon.

36 And as he went, they

spread their garments  
in the way.

37 And as he was now draw-  
ing nigh, *even* at the descent  
of the mount of Olives,  
the whole multitude of the dis-  
ciples

began to rejoice and praise God  
with a loud voice for all the  
<sup>2</sup>mighty works which they had  
seen; 38 saying,

Blessed is the King that cometh  
in the name of the Lord:

peace in heaven,  
and glory in the highest.  
39 And some of the Pharisees  
from the multitude said unto  
him, Teacher, rebuke thy dis-  
ciples. 40 And he answered  
and said, I tell you that, if  
these shall hold their peace, the  
stones will cry out.

<sup>1</sup> Gr. *layers of leaves.* <sup>2</sup> Gr. *powers.*

**MATT. 21**

10 And when he was come into Jerusalem,  
all the city was stirred, saying,  
Who is this? 11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.  
(+§146)

**MARK 11**

11 And he entered into Jerusalem, into the temple;

and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

**LUKE 19**

41 And when he drew nigh, he saw the city and wept over it, 42 saying, <sup>2</sup>If thou hadst known in <sup>3</sup>this day, even thou, the things which belong unto <sup>4</sup>peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, when thine enemies shall cast up a <sup>5</sup>bank about thee, and compass thee round, and keep thee in on every side, 44 and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

[Cf. Luke 21:37 (§169):

**145. THE CURSING OF THE FIG TREE**

**MATT. 21:18, 19**

18 Now in the morning as he returned to the city, he hungered.

19 And seeing <sup>1</sup>a fig tree by the way side,

he came to it, and found nothing thereon, but leaves only;

**MARK 11:12-14**

12 And on the morrow, when they were come out from Bethany, he hungered.

13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs.

<sup>1</sup> Or, a single <sup>2</sup> Or, O that thou hadst known <sup>3</sup> Some ancient authorities read *this thy day*. <sup>4</sup> Some ancient authorities read *thy peace*. <sup>5</sup> Gr. *palisade*.



MATT. 21  
and he saith  
unto it,  
Let there be no fruit from thee  
henceforward for ever.  
  
And immediately the fig tree  
withered away. (+§147)

MARK 11  
14 And he answered and said  
unto it,  
No man eat fruit from thee  
henceforward for ever.  
And his disciples heard it.  
[Cf. Mark 11: 20 (§147)]

145. THE CLEANSING OF THE TEMPLE

MATT. 21:12-17  
  
12 And Jesus entered  
into the temple of God,  
and cast out all them  
that sold and  
bought in the temple,  
and overthrew the tables  
of the moneychangers,  
and the seats of them  
that sold the doves;

13 and he saith unto them,  
It is written,  
<sup>2</sup>My house shall be called  
a house of prayer:

<sup>3</sup>but ye make it a den of  
robbers.

[MATT. 22:33]  
[And when the multitudes heard it,  
they were astonished at his teach-  
ing.] (§153)

MARK 11:15-19  
15 And they come to Jeru-  
salem:  
and he entered  
into the temple,  
and began to cast out them  
that sold and them that  
bought in the temple,  
and overthrew the tables  
of the moneychangers,  
and the seats of them  
that sold the doves;  
16 and he would not suffer that  
any man should carry a vessel  
through the temple.  
17 And he taught,  
and said unto them,  
Is it not written,  
<sup>2</sup>My house shall be called  
a house of prayer for all the  
nations?  
<sup>3</sup>but ye have made it a den of  
robbers.

18 And the chief priests  
and the scribes heard it,

and sought how they might  
destroy him:  
for they feared him,

for all the multitude  
was astonished at his teaching.

LUKE 19:45-48  
  
45 And he entered  
into the temple,  
and began to cast out them  
that sold,  
  
46 saying unto them,  
It is written,  
<sup>2</sup>And my house shall be  
a house of prayer:

but <sup>3</sup>ye have made it a den of  
robbers.

47 And he was teaching daily  
in the temple.  
But the chief priests  
and the scribes  
and the principal men of the  
people  
sought to destroy him:

48 and they could not find  
what they might do;  
for the people all  
hung upon him, listening.

<sup>1</sup> Many ancient authorities omit of God. <sup>2</sup> Is. 56:7. <sup>3</sup> Jer. 7:11.

MATT. 21  
14 And the blind and the lame came to him in the temple; and he healed them. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16 and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, <sup>1</sup>Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went forth out of the city to Bethany, and lodged there. (+§145)

MARK 11  
  
19 And <sup>2</sup>every evening <sup>3</sup>he went forth out of the city.  
[Cf. Mark 11:11b(§144)]

[LUKE 21:37]  
[And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet.] (§169)

# 147. THE LESSON OF THE WITHERED FIG TREE

MATT. 21:20-22  
20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? 21 <sup>a</sup>And Jesus answered and said unto them, Verily I say unto you,

MARK 11:20-25  
20 And as they passed by in the morning, they saw the fig tree withered away from the roots. 21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. 22 <sup>a</sup>And Jesus answering saith unto them,

[LUKE 17:6]  
[<sup>a</sup>And the Lord said,

Matt. 17:20  
<sup>a</sup> And he saith unto them, Because of your little faith: for verily I say unto you,

<sup>1</sup> Ps. 8:2. <sup>2</sup> Gr. *whenever evening came*. <sup>3</sup> Some ancient authorities read *they*.

MATT. 21	MARK 11	[LUKE 17]
<p>If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea,  it shall be done.</p> <p>22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.</p> <p>[MATT. 6:14, 15]</p> <p><sup>a</sup>For if ye forgive men their trespasses, your heavenly Father  will also forgive you.</p> <p>15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.] (§38)</p>	<p>Have faith in God.</p> <p>23 Verily I say unto you,  Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.</p> <p>24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye <sup>1</sup>receive them, and ye shall have them.</p> <p>25 And whensoever ye stand praying, <sup>a</sup>forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.<sup>2</sup></p>	<p>If ye had faith as a grain of mustard seed,  ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea;  and it would obey you.] (§131)</p>
<p>If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you<sup>3</sup>. (§89)</p> <p>Matt. 18:35</p> <p><sup>a</sup>So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts. (§98)</p>		

<sup>1</sup> Gr. *received*. <sup>2</sup> Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses*. Comp. Mt. 6:15; 18:35. <sup>3</sup> Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting* See Mk. 9:29.

148. JESUS' AUTHORITY CHALLENGED

MATT. 21:23-27

23 And when he was come

into the temple,

the chief priests  
and the elders of the people  
came unto him  
as he was teaching,  
and said,

By what authority doest thou  
these things? and who  
gave thee this authority?

24 And Jesus answered and  
said unto them,  
I also will ask you one  
question, which if ye tell me,  
I likewise will tell you by what  
authority I do these things.

25 The baptism of John,  
whence was it? from heaven  
or from men?

And they reasoned with  
themselves, saying,  
If we shall say, From heaven;  
he will say unto us, Why then  
did ye not believe him?

26 But if we shall say,  
From men;

we fear the multitude;  
for all hold John

as a prophet.

27 And they answered Jesus,  
and said, We know not.

He also said unto them,  
Neither tell I you by what  
authority I do these things.

MARK 11:27-33

27 And they come again  
to Jerusalem:  
and as he was walking  
in the temple,

there come to him  
the chief priests, and the scribes,  
and the elders;

28 and they said unto him,

By what authority doest thou  
these things? or who  
gave thee this authority  
to do these things?

29 And Jesus  
said unto them,  
I will ask of you one  
question, and answer me,  
and I will tell you by what  
authority I do these things.

30 The baptism of John,  
was it from heaven,  
or from men? answer me.

31 And they reasoned with  
themselves, saying,  
If we shall say, From heaven;  
he will say, Why then  
did ye not believe him?

32 But should we say,  
From men—

they feared the people:  
for all verily held John  
to be a prophet.

33 And they answered Jesus  
and say, We know not.

And Jesus saith unto them,  
Neither tell I you by what  
authority I do these things.

LUKE 20:1-8

1 And it came to pass, on one  
of the days,  
as he was teaching the people  
in the temple,  
and preaching the gospel,  
there came upon him  
the chief priests and the scribes  
with the elders;

2 and they spake, saying unto  
him, Tell us:  
By what authority doest thou  
these things? or who is he that  
gave thee this authority?

3 And he answered and  
said unto them,  
I also will ask you a  
question; and tell me:

4 The baptism of John,  
was it from heaven,  
or from men?

5 And they reasoned with  
themselves, saying,  
If we shall say, From heaven;  
he will say, Why  
did ye not believe him?

6 But if we shall say,  
From men;

all the people will stone us:  
for they are persuaded that  
John was a prophet.

7 And they answered,  
that they knew not whence it  
was.

8 And Jesus said unto them,  
Neither tell I you by what  
authority I do these things.

<sup>1</sup> Gr. word. <sup>2</sup> Or, *But shall we say, From men?* <sup>3</sup> Or, *for all held John to be a prophet indeed* <sup>4</sup> Or, *good tidings*: comp. ch. 3:18.

## PARABLES OF WARNING, §§149-151

## 149. THE TWO SONS

MATT. 21:28-32

28 But what think ye? A man had two <sup>1</sup>sons; and he came to the first, and said, <sup>2</sup>Son, go work to-day in the vineyard. 29 And he answered and said, I will not: but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the <sup>3</sup>publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not; but the <sup>3</sup>publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

## 150. THE VINEYARD AND THE HUSBANDMEN

MATT. 21:33-46

33 Hear another parable:  
There was a man that was a householder,  
who planted a vineyard,  
and set a hedge about it,  
and digged  
a winepress in it,  
and built a tower,  
and let it out to husbandmen,  
and went into another country.

34 And when the season of the fruits drew near,  
he sent  
his <sup>4</sup>servants to the husbandmen,  
to receive

<sup>5</sup>his fruits.

35 And the husbandmen took  
his <sup>4</sup>servants,  
and beat one,

and killed another,  
and stoned another.

36 Again, he sent  
other <sup>4</sup>servants

MARK 12:1-12

1 And he began to speak unto them in parables.

A man planted a vineyard,  
and set a hedge about it,  
and digged  
a pit for the wine-press,  
and built a tower,  
and let it out to husbandmen,  
and went into another country.

2 And at the season

he sent  
to the husbandmen a <sup>6</sup>servant,  
that he might receive from the husbandmen  
of the fruits of the vineyard.

3 And they took him,

and beat him,  
and sent him away empty.

4 And again he sent  
unto them another <sup>6</sup>servant;

LUKE 20:9-19

9 And he began to speak unto the people this parable:

A man planted a vineyard,

and let it out to husbandmen,  
and went into another country  
for a long time.

10 And at the season

he sent  
unto the husbandmen a <sup>6</sup>servant,  
that they should give him

of the fruit of the vineyard:  
but the husbandmen

beat him,  
and sent him away empty.

11 And he sent  
yet another <sup>6</sup>servant:

<sup>2</sup> Gr. children. <sup>3</sup> Gr. Child. <sup>4</sup> See marginal note on ch. 5:46. <sup>5</sup> Gr. bondservants. <sup>6</sup> Or, the fruits of it  
<sup>7</sup> Gr. bondservant.



MATT. 21	MARK 12	LUKE 20
more than the first: and they did unto them in like manner.	and him they wounded in the head, and handled shamefully.	and him also they beat, and handled him shamefully, and sent him away empty.
37 But afterward	5 And he sent another; and him they killed:	12 And he sent yet a third: and him also they wounded, and cast him forth.
he sent unto them his son, saying,	and many others; beating some, and killing some.	
They will reverence my son.	6 He had yet one,	13 And the lord of the vine- yard said, What shall I do?
38 But the husbandmen, when they saw the son, said among themselves,	a beloved son: he sent him last unto them, saying,	I will send my beloved son;
This is the heir; come, let us kill him, and take his inheritance.	They will reverence my son.	it may be they will reverence him.
39 And they took him,	7 But those husbandmen	14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may be ours.
and cast him forth out of the vineyard, and killed him.	said among themselves,	
40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?	This is the heir; come, let us kill him, and the inheritance shall be ours.	15 And they cast him forth out of the vineyard, and killed him.
41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.	8 And they took him, and killed him, and cast him forth out of the vineyard.	What therefore will the lord of the vineyard do unto them?
	9 What therefore will the lord of the vineyard do?	
42 Jesus saith unto them,	he will come and destroy the husbandmen, and will give the vineyard unto others.	16 He will come and destroy these husbandmen, and will give the vineyard unto others.
Did ye never read in the scriptures,		And when they heard it, they said, <sup>1</sup> God forbid.
	10 Have ye not read even this scripture:	17 But he looked upon them, and said, What then is this that is written,

<sup>1</sup> Gr. *Be it not so.*

## MATT. 21

'The stone which the builders rejected,  
The same was made the head of the corner;  
This was from the Lord,  
And it is marvellous in our eyes?

43 Therefore say I unto you,  
The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

44 'And he that falleth on this stone shall be broken to pieces:

but on whomsoever it shall fall, it will scatter him as dust.

45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them.

46 And when they sought to lay hold on him,

they feared the multitudes, because they took him for a prophet.

[Cf. vs. 45 above]

## MARK 12

'The stone which the builders rejected,  
The same was made the head of the corner;  
11 This was from the Lord,  
And it is marvellous in our eyes?

[Cf. vs. 12 below]

12 And they sought to lay hold on him;

and they feared the multitude;

for they perceived that he spake the parable against them: and they left him, and went away.

## LUKE 20

'The stone which the builders rejected,  
The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces;  
but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests

[Cf. vs. 19b below]

sought to lay hands on him in that very hour; and they feared the people:

for they perceived that he spake this parable against them

## 151. THE MARRIAGE FEAST

## MATT. 22:1-14

1 And Jesus answered and spake again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, 3 and sent forth his <sup>2</sup>servants to call them that were bidden to the marriage feast: and they would

[Cf. Luke 14:16 ff. (125)]

<sup>1</sup> Ps. 118:22 f. <sup>2</sup> Some ancient authorities omit ver. 44. <sup>3</sup> Gr. *bondservants*. <sup>4</sup> Ps. 118:22.

MATT. 22

not come. 4 Again he sent forth other <sup>1</sup>servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise; 6 and the rest laid hold on his <sup>1</sup>servants, and treated them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then saith he to his <sup>1</sup>servants, The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those <sup>1</sup>servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. 13 Then the king said to the <sup>1</sup>servants, Bind him hand and foot, <sup>a</sup>and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth.

[LUKE 13:28]

[<sup>a</sup> There shall be the weeping and the gnashing of teeth,

<sup>a</sup> Cf. Matt. 8:12 (§45, p. 61)

<sup>1</sup>Gr. *bondservants*    <sup>1</sup>Or, *ministers*

MATT. 22

14 For many are called, but few chosen.

[LUKE 13]

when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.] (§121)

QUESTIONS BY THE JEWISH RULERS, §§152-154

152. PAYING TRIBUTE TO CÆSAR

MATT. 22:15-22

15 Then went the Pharisees, and took counsel

how they might ensnare him in *his* talk.

16 And they send to him their disciples, with the Herodians,

saying,  
Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou?  
Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said,  
Why make ye trial of me, ye hypocrites?  
19 Show me the tribute money.

MARK 12:13-17

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.

14 And when they were come, they say unto him,  
Teacher, we know that thou art true,

and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God:

Is it lawful to give tribute unto Cæsar, or not?

15 Shall we give, or shall we not give?

But he, knowing their hypocrisy, said unto them,  
Why make ye trial of me?

bring me a <sup>1</sup>denarius, that I may see it.

LUKE 20:20-26

20 And they watched him, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the <sup>2</sup>rule and to the authority of the governor.

21 And they asked him, saying,  
Teacher, we know that thou sayest and teachest rightly,

and acceptest not the person of *any*, but of a truth teachest the way of God:

22 Is it lawful for us to give tribute unto Cæsar, or not?

23 But he perceived their craftiness, and said unto them,

24 Show me a <sup>3</sup>denarius.

<sup>1</sup> See marginal note on ch. 6:37.    <sup>2</sup> Or, *ruling power*    <sup>3</sup> See marginal note on ch. 7:41.

MATT. 23  
And they brought unto him a  
<sup>1</sup>denarius.  
20 And he saith unto them,  
Whose is this image and  
superscription?  
21 They say unto him, Caesar's.  
Then saith he unto them,  
Render therefore unto Caesar  
the things that are Caesar's;  
and unto God the things  
that are God's.

22 And when they heard it,  
they marvelled,  
and left him, and went away.

MARK 12  
16 And they brought it.  
And he saith unto them,  
Whose is this image and  
superscription?  
And they said unto him, Caesar's.  
17 And Jesus said unto them,  
Render unto Caesar  
the things that are Caesar's,  
and unto God the things  
that are God's.

And  
they marvelled greatly at him.

LUKE 20  
Whose image and  
superscription hath it?  
And they said, Caesar's.  
25 And he said unto them,  
Then render unto Caesar  
the things that are Caesar's,  
and unto God the things  
that are God's.  
26 And they were not able to  
take hold of the saying before  
the people:  
and  
they marvelled at his answer,  
and held their peace.

153. THE QUESTION ABOUT THE RESURRECTION

MATT. 22:23-33  
23 On that day  
there came to him  
Sadducees,  
<sup>2</sup>they that say that there is no  
resurrection:  
and they asked him, 24 saying,  
Teacher, Moses said,  
<sup>3</sup>If a man die,  
having no children,  
his brother <sup>4</sup>shall marry  
his wife, and raise up seed  
unto his brother.  
25 Now there were with us  
seven brethren:  
and the first married  
and deceased,  
and having no seed left  
his wife unto his brother;  
26 in like manner the second  
also,

MARK 12:18-27  
18 And there come unto him  
Sadducees,  
who say that there is no  
resurrection;  
and they asked him, saying,  
19 Teacher, Moses wrote unto us,  
<sup>1</sup>If a man's brother die,  
and leave a wife behind him,  
and leave no child,  
that his brother should take  
his wife, and raise up seed  
unto his brother.  
20 There were  
seven brethren:  
and the first took a wife,  
and dying  
left no seed;  
21 and the second took her,  
and died,  
leaving no seed behind him;

LUKE 20:27-38  
27 And there came to him  
certain of the Sadducees,  
they that say that there is no  
resurrection;  
28 and they asked him, saying,  
Teacher, <sup>3</sup>Moses wrote unto us,  
that if a man's brother die,  
having a wife,  
and he be childless,  
his brother should take  
the wife, and raise up seed  
unto his brother.  
29 There were therefore  
seven brethren:  
and the first took **a wife**,  
and died  
childless;  
30 and the second:

<sup>1</sup> See marginal note on ch. 18:28. <sup>2</sup> Many ancient authorities read *saying*. <sup>3</sup> Dt. 25:5. <sup>4</sup> Gr. *shall perform the duty of a husband's brother to his wife*.



MATT. 22	MARK 12	LUKE 20
and the third, unto the <sup>1</sup> seventh.	and the third likewise: 22 and the seven left no seed.	31 and the third took her; and likewise the seven also left no children, and died.
27 And after them all, the woman died.	Last of all the woman also died.	32 Afterward the woman also died.
28 In the resurrection therefore whose wife shall she be of the seven?	23 In the resurrection whose wife shall she be of them?	33 In the resurrection therefore whose wife of them shall she be?
for they all had her.	for the seven had her to wife.	for the seven had her to wife.
29 But Jesus answered and said unto them,	24 Jesus said unto them,	34 And Jesus said unto them,
		The sons of this <sup>4</sup> world marry, and are given in marriage:
Ye do err, not knowing the scriptures, nor the power of God.	Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God?	
30 For in the resurrection	25 For when they shall rise from the dead,	35 but they that are accounted worthy to attain to that <sup>4</sup> world, and the resurrection from the dead,
they neither marry, nor are given in marriage,	they neither marry, nor are given in marriage;	neither marry, nor are given in marriage:
but are as angels <sup>2</sup> in heaven.	but are as angels in heaven.	36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.
31 But as touching the resur- rection of the dead, have ye not read that	26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in <i>the place concerning</i> the Bush, how God spake unto him,	37 But that the dead are raised, even Moses showed,
which was spoken unto you by God, saying, 32 <sup>1</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not <i>the God</i> of the dead, but of the living.	saying, <sup>1</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but of the living: ye do greatly err.	in <sup>2</sup> <i>the place concerning</i> the Bush,  when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.
33 And when the multitudes heard it, they were astonished at his teaching.	[MARK 11:18b] [for all the multitude was astonished at his teaching.] (§146)	38 Now he is not the God of the dead, but of the living: for all live unto him.

<sup>1</sup> Gr. *secon*. <sup>2</sup> Many ancient authorities add *of God*. <sup>3</sup> Ex. 3:6. <sup>4</sup> Or, *age*

## 154. THE QUESTION ABOUT THE GREAT COMMANDMENT

MATT. 22:34-40

34 But the Pharisees, when they heard that

he had put the Sadducees to silence,  
gathered themselves together.

35 And one of them, a lawyer, asked him a question, trying him:

36 Teacher, which is the great commandment in the law?

37 And he said unto him,

<sup>1</sup>Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

and with all thy mind.

38 This is the great and first commandment.

39 <sup>2</sup>And a second like unto it is this,

<sup>a</sup><sup>3</sup>Thou shalt love thy neighbor as thyself.

40 <sup>b</sup>On these two commandments the whole law hangeth, and the prophets.

MARK 12:28-34

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well,

asked him,

What commandment is the first of all?

29 Jesus answered, The first is, <sup>4</sup>Hear, O Israel; <sup>5</sup>The Lord our God, the Lord is one:

30 and

thou shalt love the Lord thy God <sup>6</sup>with all thy heart, and <sup>6</sup>with all thy soul,

and <sup>6</sup>with all thy mind, and <sup>6</sup>with all thy strength.

31 The second is this,

<sup>a</sup><sup>2</sup>Thou shalt love thy neighbor as thyself.

There is none other commandment greater than these.

32 And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: 33 and to love him with all the heart, and with all the understanding, and with all the

LUKE 20:39, 40

39 And certain of the scribes

answering said, Teacher, thou hast well said.

[LUKE 10:27]

[And he answering said,

<sup>1</sup>Thou shalt love the Lord thy God <sup>6</sup>with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;

<sup>3</sup>and

<sup>a</sup> thy neighbor as thyself.] (§103)

<sup>a</sup> Cf. Matt. 5:43 (§37); 19:19b (§137)

Matt. 7:12b

<sup>b</sup> for this is the law and the prophets. (§42)

<sup>1</sup> Dt. 6:5. <sup>2</sup> Or, And a second is like unto it, Thou shalt love, etc. <sup>3</sup> Lev. 19:18. <sup>4</sup> Dt. 6:4 ff. <sup>5</sup> Or, The Lord is our God; the Lord is one <sup>6</sup> Gr. from.

## MARK 12

## LUKE 20

[MATT. 22:46]

[And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.] (§155)

strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

And no man after that durst ask him any question.

40 For they durst not any more ask him any question.

## 155. JESUS' QUESTION ABOUT THE SON OF DAVID

MATT. 22:41-46

MARK 12:35-37

LUKE 20:41-44

41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying,

What think ye of the Christ?

whose son is he?

They say unto him,

*The son of David.*

43 He saith unto them,

How then doth David in the Spirit call him Lord, saying,

44 <sup>1</sup>The Lord said unto my Lord,

Sit thou on my right hand, Till I put thine enemies underneath thy feet?

45 If David then calleth him Lord,

how is he his son?

46 And no one was able to answer him a word,

neither durst any man from that day forth ask him any more questions.

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ

is the son of David?

36 David himself said in the Holy Spirit,

<sup>1</sup>The Lord said unto my Lord,

Sit thou on my right hand, Till I make thine enemies <sup>2</sup>the footstool of thy feet.

37 David himself calleth him Lord; and whence is he his son? And <sup>3</sup>the common people heard him gladly.

[MARK 12:34b]

[And no man after that durst ask him any question.] (§154)

41 And he said unto them,

How say they that the Christ

is David's son?

42 For David himself saith in the book of Psalms,

<sup>1</sup>The Lord said unto my Lord,

Sit thou on my right hand, 43 Till I make thine enemies the footstool of thy feet.

44 David therefore calleth him Lord, and how is he his son?

[LUKE 20:40]

[For they durst not any more ask him any question.] (§154)

<sup>1</sup> Ps. 110:1. <sup>2</sup> Some ancient authorities read *underneath thy feet*. <sup>3</sup> Or, *the great multitude*

DENUNCIATION OF THE SCRIBES AND PHARISEES, §§156-158

156. OSTENTATION

MATT. 23:1-12

1 Then spake Jesus to the multitudes and to his disciples, 2 saying, The scribes and the Pharisees sit on Moses' seat: 3 all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not.

4 Yea, they bind heavy burdens<sup>1</sup> and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. 5 But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of *their garments*,

6 "and love

[Cf. vs. 6 below]

the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the marketplaces, and to be called of men, Rabbi. 8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren.

MARK 12:38-40

38 And in his teaching he said, Beware of the scribes, who desire to walk in long robes, <sup>a</sup>and to have salutations in the marketplaces, 39 and chief seats in the synagogues, and chief places at feasts: [Cf. vs. 39 above]

[Cf. vs. 38 above]

LUKE 20:45-47

45 And in the hearing of all the people he said unto his disciples,

[LUKE 11:46b]

[for ye load men with burdens grievous to be borne,

and ye yourselves touch not the burdens with one of your fingers.] (§110)

46 Beware of the scribes, who desire to walk in long robes, <sup>a</sup>and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; [Cf. vs. 46 above]

Luke 11:43

<sup>a</sup> Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. (§109)

<sup>1</sup> Many ancient authorities omit *and grievous to be borne*.

## MATT. 23

9 And call no man your father on the earth: for one is your Father, <sup>1</sup>even he who is in heaven. 10 Neither be ye called masters: for one is your master, *even* the Christ.

11 <sup>a</sup>But he that is <sup>2</sup>greatest among you

shall be your <sup>3</sup>servant.

12 <sup>b</sup>And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

## MARK 12

[MARK 9:35b]

<sup>a</sup>If any man would be first, he shall be last of all, and <sup>3</sup>servant of all.] (§92)

40 they that devour widows' houses, <sup>a</sup>and for a pretence make long prayers; these shall receive greater condemnation.

## LUKE 20

[LUKE 9:48b].

<sup>a</sup>for he that is

<sup>b</sup>least among you all, the same is great.] (§92)

[LUKE 14:11]

<sup>b</sup>For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.] (§123)

47 who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

## 157. VARIOUS SINS

MATT. 23:13-36

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven <sup>a</sup>against men:

[LUKE 11:52]

[Woe unto you lawyers!

for ye took away the key of knowledge:

Matt. 20:26, 27

<sup>a</sup>Not so shall it be among you: but whosoever would become great among you shall be your <sup>1</sup>minister; 27 and whosoever would be first among you shall be your <sup>2</sup>servant: (§140)

Mark 10:43, 44

<sup>a</sup>But it is not so among you: but whosoever would become great among you, shall be your <sup>1</sup>minister; 44 and whosoever would be first among you, shall be <sup>2</sup>servant of all. (§140)

Luke 22:26

<sup>a</sup>But ye *shall not be so*: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. (§173)

Luke 18:14b

<sup>b</sup>for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted. (§134)

<sup>1</sup> Gr. *the heavenly*. <sup>2</sup> Gr. *greater*. <sup>3</sup> Or, *minister* <sup>4</sup> Gr. *before*. <sup>5</sup> Or, *even while for a pretence they make* <sup>6</sup> Gr. *lesser*. <sup>7</sup> Or, *servant* <sup>8</sup> Gr. *bondservant*.



## MATT. 23

for ye enter not in yourselves,  
neither suffer ye them  
that are entering in to enter.<sup>1</sup>

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him two-fold more a son of <sup>h</sup>hell than yourselves.

16 Woe unto you, ye blind guides, that say, Whosoever shall swear by the <sup>h</sup>temple, it is nothing; but whosoever shall swear by the gold of the <sup>h</sup>temple, he is <sup>a</sup>a debtor. 17 Ye fools and blind: for which is greater, the gold, or the <sup>h</sup>temple that hath sanctified the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is <sup>a</sup>a debtor. 19 Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon. 21 And he that sweareth by the <sup>h</sup>temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites!  
for ye tithe mint and <sup>a</sup>anise  
and cummin,  
and have left undone

## [LUKE 11]

ye entered not in yourselves,  
and them  
that were entering in  
ye hindered.] (§110)

## [LUKE 11:42]

[But woe unto you  
Pharisees!  
for ye tithe mint and rue  
and every herb,  
and pass over

<sup>1</sup> Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mk. 12:40; Lk. 20:47. <sup>2</sup> Gr. Gehenna. <sup>3</sup> Or, sanctuary: as in ver. 35. <sup>4</sup> Or, bound by his oath <sup>5</sup> Or, dill

## MATT. 23

the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.

24 Ye blind guides, that strain out the gnat, and swallow the camel!

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.  
26 Thou blind Pharisee,

cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous,  
30 and say, If we had been in the days of our fathers, we should not have been

## [LUKE 11]

justice and the love of God: but these ye ought to have done, and not to leave the other undone.] (§109)

## [LUKE 11:39-41]

[And the Lord said unto him, Now ye the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness.  
40 Ye foolish ones, did not he that made the outside make the inside also?

41 But give for alms those things which <sup>1</sup>are within; and behold, all things are clean unto you.] (§109)

## [LUKE 11:44]

[Woe unto you!

for ye are as the tombs

which appear not,

and the men that walk over *them* know it not.] (§109)

## [LUKE 11:47, 48]

[Woe unto you!

for ye build the tombs of the prophets,

and your fathers

<sup>1</sup> Or, ye can

## MATT. 23

partakers with them  
in the blood of the prophets.

31 Wherefore ye witness to  
yourselves,  
that ye are sons of them  
that slew the prophets.

32 Fill ye up then the measure  
of your fathers.

33 Ye serpents,  
“ye offspring of vipers,  
how shall ye escape  
the judgment of <sup>1</sup>hell?

34 Therefore, behold,

I send unto you prophets,  
and wise men, and scribes:  
some of them shall ye kill  
and crucify;  
and some of them shall ye  
scourge in your synagogues,  
and persecute from city to city:  
35 that upon you may come  
all the righteous blood  
shed on the earth,

from the blood of Abel  
the righteous  
unto the blood of Zachariah  
son of Barachiah,  
whom ye slew between the  
sanctuary and the altar.  
36 Verily I say unto you,  
All these things shall come  
upon this generation.

## [LUKE 11]

killed them.

48 So ye are witnesses and consent  
unto the works of your fathers:  
for they killed them,  
and ye build *their tombs*.] (§110)

## [LUKE 3:7b]

[“Ye offspring of vipers,  
who warned you to flee  
from the wrath to come?” (§17)

## [LUKE 11:49-51]

[Therefore also said the wisdom  
of God,  
I will send unto them prophets  
and apostles;  
and *some* of them they shall kill

and persecute;  
50 that  
the blood of all the prophets,  
which was shed from the founda-  
tion of the world,  
may be required of this genera-  
tion;

51 from the blood of Abel

unto the blood of Zachariah,

who perished between the  
altar and the <sup>2</sup>sanctuary:  
yea, I say unto you,  
it shall be required  
of this generation.] (§110)

## Matt. 3:7b

“Ye offspring of vipers,  
who warned you to flee  
from the wrath to come?” (§17)  
Cf. Matt. 12:34 (§50).

<sup>1</sup> Gr. *Gehenna*. <sup>2</sup> Gr. *house*.

## 153. THE LAMENT OVER JERUSALEM

MATT. 23:37-39

37 O Jerusalem, Jerusalem,  
that killeth the prophets,  
and stoneth them that are  
sent unto her! how often  
would I have gathered thy  
children together, even as  
a hen gathereth her chickens  
under her wings, and ye would  
not!

38 Behold, your house is left  
unto you <sup>1</sup>desolate.

39 For I say unto you,  
Ye shall not see me henceforth,  
till ye shall say,  
Blessed is he that cometh  
in the name of the Lord.

[LUKE 13:34, 35]

[O Jerusalem, Jerusalem,  
that killeth the prophets,  
and stoneth them that are  
sent unto her! how often  
would I have gathered thy  
children together, even as  
a hen gathereth her own brood  
under her wings, and ye would  
not!

35 Behold, your house is left  
unto you *desolate*:

and I say unto you,

Ye shall not see me,

until ye shall say,

Blessed is he that cometh

in the name of the Lord.] (§122)

## 159. THE WIDOW'S MITE

MARK 12:41-44

41 And he sat down over  
against the treasury,  
and beheld how the multitude  
cast <sup>2</sup>money into the treasury:  
and many that were rich  
cast in much.

42 And there came <sup>3</sup>a poor  
widow,  
and she cast in two mites,  
which make a farthing.

43 And he called unto him his  
disciples, and said unto them,  
Verily I say unto you,  
This poor widow cast in more  
than all they that are casting  
into the treasury:

44 for they all did  
cast in of their superfluity;

but she of her want did cast in  
all that she had, *even* all her  
living.

LUKE 21:1-4

1 And he looked up,

<sup>4</sup>and saw

the rich men  
that were casting their gifts  
into the treasury.

2 And he saw a certain poor  
widow  
casting in thither two mites.

3 And he said,

Of a truth I say unto you,  
This poor widow cast in more  
than they all:

4 for all these did  
of their superfluity cast in  
unto the gifts;  
but she of her want did cast in  
all the living that she had.

<sup>1</sup> Some ancient authorities omit *desolate*. <sup>2</sup> Gr. *brass*. <sup>3</sup> Gr. *one*. <sup>4</sup> Or, *and saw them that . . . treasury, and they were rich*.

DISCOURSE ON THE LAST THINGS, §§160-169

160. THE PREDICTION OF THE DESTRUCTION OF THE TEMPLE

MATT. 24:1, 2	MARK 13:1, 2	LUKE 21:5, 6
1 And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple.	1 And as he went forth out of the temple, one of his disciples saith unto him, Teacher, behold, what manner of stones and what manner of buildings!	5 And as some spake of the temple, how it was adorned with goodly stones and offerings,
2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.	2 And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.	he said, 6 As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.

161. THE GREAT TRIBULATION

MATT. 24:3-14	MARK 13:3-13	LUKE 21:7-19
3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what <i>shall be</i> the sign of thy <sup>1</sup> coming, and of <sup>2</sup> the end of the world?	3 And as he sat on the mount of Olives over against the temple, Peter and <sup>3</sup> James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what <i>shall be</i> the sign when these things are all about to be accomplished?	7 And they asked him, saying, Teacher, when therefore shall these things be? and what <i>shall be</i> the sign when these things are about to come to pass?
4 And Jesus answered and said unto them, Take heed that no man lead you astray. 5 For many shall come in my name, saying, I am the Christ; and shall lead many astray.	5 And Jesus began to say unto them, Take heed that no man lead you astray. 6 Many shall come in my name, saying, I am <i>he</i> ; and shall lead many astray.	8 And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am <i>he</i> ; and, The time is at hand: go ye not after them.

<sup>1</sup> Gr. *presence*. <sup>2</sup> Or, *the consummation of the age* <sup>3</sup> Or, *Jacob*



## MATT. 24

6 And ye shall hear  
of wars and rumors of wars;  
see that ye be not troubled:  
for *these things* must needs  
come to pass;  
but the end is not yet.

7 For nation shall rise against  
nation, and kingdom against  
kingdom;  
and there shall be  
famines and earthquakes  
in divers places.

8 But all these things are  
the beginning of travail.

9 "Then shall they deliver you  
up unto tribulation,  
and shall kill you:

[Cf. vs. 14 below]

## MARK 13

7 And when ye shall hear  
of wars and rumors of wars,  
be not troubled:  
*these things* must needs  
come to pass;  
but the end is not yet.

8 For nation shall rise against  
nation, and kingdom against  
kingdom;  
there shall be  
earthquakes  
in divers places;  
there shall be famines:  
these things are  
the beginning of travail.

9 "But take ye heed to your-  
selves:

for they shall deliver you up  
to councils;  
and in synagogues  
shall ye be beaten;

and before governors and kings  
shall ye stand  
for my sake,

for a testimony unto them.

10 And the 'gospel  
must first be preached  
unto all the nations.

## LUKE 21

9 And when ye shall hear  
of wars and tumults,  
be not terrified:  
for these things must needs  
come to pass first;  
but the end is not immediately.

10 Then said he unto them,  
Nation shall rise against  
nation, and kingdom against  
kingdom;

11 and there shall be  
great earthquakes,  
and in divers places  
famines and pestilences;  
and there shall be terrors  
and great signs from heaven.

12 "But before all these things,

they shall lay their hands on  
you, and shall persecute you,  
delivering you up

to the synagogues and prisons,

<sup>2</sup>bringing you  
before kings and governors

for my name's sake.

13 It shall turn out unto you  
for a testimony.

Matt. 10:17, 18

<sup>a</sup> But beware of men:  
for they will deliver you up  
to councils,  
and in their synagogues  
they will scourge you;  
18 yea and  
before governors and kings  
shall ye be brought  
for my sake,  
for a testimony to them  
and to the Gentiles. (§72)

<sup>1</sup> See marginal note on ch. 1:1. <sup>2</sup> Gr. *you being brought*.

[MATT. 10:19-21]	MARK 13	LUKE 21
<p>[<sup>a</sup>But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak.</p> <p>20 For it is not ye that speak, but the Spirit of your Father that speaketh in you.</p> <p>21 And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents,</p> <p>and <sup>1</sup>cause them to be put to death.] (§72)</p>	<p>11 <sup>a</sup>And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit.</p> <p>12 And brother shall <sup>2</sup>deliver up brother to death, and the father his child; and children shall rise up against parents,</p> <p>and <sup>1</sup>cause them to be put to death.</p>	<p>14 <sup>a</sup>Settle it therefore in your hearts,</p> <p>not to meditate beforehand how to answer:</p> <p>15 for I will give you a mouth and wisdom,</p> <p>which all your adversaries shall not be able to withstand or to gainsay.</p> <p>16 But ye shall be <sup>4</sup>delivered up even by parents, and brethren,</p> <p>and kinsfolk, and friends:</p> <p>and <i>some</i> of you <sup>5</sup>shall they cause to be put to death.</p>
<p>MATT. 24</p> <p><sup>b</sup>and ye shall be hated of all the nations for my name's sake.</p> <p>10 And then shall many stumble, and shall <sup>2</sup>deliver up one another, and shall hate one another. 11 And many false</p>	<p>13 <sup>b</sup>And ye shall be hated of all men for my name's sake:</p>	<p>17 <sup>b</sup>And ye shall be hated of all men for my name's sake.</p> <p>18 <sup>c</sup>And not a hair of your head shall perish.</p>

Matt. 10:22a

<sup>b</sup> And ye shall be hated of all men for my name's sake: (§72)

Matt. 10:30

<sup>c</sup> but the very hairs of your head are all numbered. (§73)

Luke 12:11, 12

<sup>a</sup> And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall teach you in that very hour what ye ought to say. (§111)

Luke 12:7a

<sup>c</sup> But the very hairs of your head are all numbered. (§111)

<sup>1</sup> Or, put them to death    <sup>2</sup> See ch. 10:4.    <sup>3</sup> See ch. 3:19.    <sup>4</sup> Or, betrayed    <sup>5</sup> Or, shall they put to death

MATT. 24	MARK 13	LUKE 21
<p>prophets shall arise, and shall lead many astray. 12 And because iniquity shall be multiplied, the love of the many shall wax cold.</p> <p>13 <sup>a</sup>But he that endureth to the end, the same shall be saved.</p> <p>14 And <sup>t</sup>this gospel of the kingdom shall be preached in the whole <sup>2</sup>world for a testimony unto all the nations; and then shall the end come.</p>	<p><sup>a</sup>but he that endureth to the end, the same shall be saved. [Cf. vs. 10 above]</p>	<p>19 In your <sup>5</sup>patience ye shall win your <sup>6</sup>souls.</p>

## 163. THE ABOMINATION OF DESOLATION

MATT. 24:15-28	MARK 13:14-23	LUKE 21:20-24
<p>15 When therefore ye see the abomination of desolation, which was <sup>2</sup>spoken of through Daniel the prophet, standing in <sup>4</sup>the holy place (let him that readeth understand),</p> <p>16 then let them that are in Judæa flee unto the mountains:</p> <p>17 <sup>b</sup>let him that is on the housetop not go down</p> <p>to take out the things that are in his house:</p>	<p>14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand),</p> <p>then let them that are in Judæa flee unto the mountains:</p> <p>15 <sup>b</sup>and let him that is on the housetop not go down, nor enter in, to take anything out of his house:</p>	<p>20 But when ye see Jerusalem compassed with armies,</p> <p>then know that her desolation is at hand.</p> <p>21 Then let them that are in Judæa flee unto the mountains; <sup>b</sup>and let them that are in the midst of her depart out;</p>

Matt. 10:22b

<sup>a</sup> but he that endureth to the end, the same shall be saved. (§72)

Luke 17:31

<sup>b</sup> In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. (§133)

<sup>1</sup> Or, these good tidings    <sup>2</sup> Gr. inhabited earth.    <sup>3</sup> Dan 9:27; 11:31; 12:11.    <sup>4</sup> Or, a holy place    <sup>5</sup> Or, steadfastness    <sup>6</sup> Or, lives

MATT. 24

18 and let him that is in the field not return back to take his cloak.

19 But woe unto them that are with child and to them that give suck in those days!

20 And pray ye that your flight be not in the winter, neither on a sabbath:

21 for then shall be great tribulation,

such as hath not been from the beginning of the world

until now, no, nor ever shall be.

22 And except those days had been shortened, no flesh would have been saved:

but for the elect's sake

those days shall be shortened.

23 Then if any man shall say unto you,  
Lo, here is the Christ,  
or, Here;  
believe <sup>it</sup> not.

24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders;

MARK 13

16 and let him that is in the field not return back to take his cloak.

17 But woe unto them that are with child and to them that give suck in those days!

18 And pray ye that it be not in the winter.

19 For those days shall be tribulation,

such as there hath not been the like from the beginning of the creation which God created

until now, and never shall be.

20 And except the Lord had shortened the days, no flesh would have been saved;

but for the elect's sake, whom he chose,  
he shortened the days.

21 And then if any man shall say unto you,  
Lo, here is the Christ;  
or, Lo, there:  
believe <sup>it</sup> not:

22 for there shall arise false Christs and false prophets, and shall show signs and wonders,

LUKE 21

and let not them that are in the country enter therein.

22 For these are days of vengeance, that all things which are written may be fulfilled.

23 Woe unto them that are with child and to them that give suck in those days!

for there shall be great distress upon the <sup>1</sup>land, and wrath unto this people.

24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

[LUKE 17:23]

[And they shall say to you,  
Lo, there!  
Lo, here!  
go not away, nor follow after them:] (§133)

<sup>1</sup> Or, him    <sup>2</sup> Or, earth

MATT. 24	MARK 13	LUKE 21
so as to lead astray, if possible, even the elect.	that they may lead astray, if possible, the elect.	
25 Behold, I have told you beforehand.	23 But take ye heed: behold, I have told you all things beforehand.	
26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe <sup>1</sup> it not. 27 For as the lightning cometh forth from the east,		[LUKE 17:23, 24] [And they shall say to you, Lo, there! Lo, here! go not away,  nor follow after <i>them</i> : 24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven;
and is seen even unto the west;  so shall be the <sup>2</sup> coming of the Son of man.		so shall the Son of man be <sup>4</sup> in his day.] (§133)
28 Wheresoever the carcase is, there will the <sup>3</sup> eagles be gathered together.		[LUKE 17:37] [And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the <sup>3</sup> eagles also be gathered together.] (§133)

163. CONCERNING THE COMING OF THE SON OF MAN

MATT. 24:29-31	MARK 13:24-27	LUKE 21:25-28
29 But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,	24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars shall be falling from heaven,	25 And there shall be  signs in sun and moon  and stars;
		and upon the earth distress of nations, in perplexity for the roaring of the sea and the bil- lows; 26 men <sup>5</sup> fainting for fear, and for expectation of the things which are coming on the <sup>6</sup> world:

<sup>1</sup> Or, them <sup>2</sup> Gr. *presence* <sup>3</sup> Or, *vultures* <sup>4</sup> Some ancient authorities omit *in his day*. <sup>5</sup> Or, *expir-*  
*ing* <sup>6</sup> Gr. *the inhabited earth*.



MATT. 24	MARK 13	LUKE 21
<p>and the powers of the heavens shall be shaken:  30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.  31 And he shall send forth his angels<sup>1</sup> with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.</p>	<p>and the powers that are in the heavens shall be shaken.</p> <p>26 And then shall they see the Son of man coming in clouds with great power and glory.  27 And then shall he send forth the angels,</p> <p>and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.</p>	<p>for the powers of the heavens shall be shaken.</p> <p>27 And then shall they see the Son of man coming in a cloud with power and great glory.</p> <p>28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.</p>

## 164. THE HOUR THAT NO ONE KNOWETH

MATT. 24:32-44	MARK 13:28-37	LUKE 21:29-33
<p>32 Now from the fig tree learn her parable:   when her branch is now become tender, and putteth forth its leaves, ye know   that the summer is nigh;  33 even so ye also, when ye see all these things, know ye that  <sup>1</sup>he is nigh, <i>even</i> at the doors.  34 Verily I say unto you, This generation shall not pass away, till all these things be accomplished.  35 Heaven and earth shall</p>	<p>28 Now from the fig tree learn her parable:   when her branch is now become tender, and putteth forth its leaves, ye know   that the summer is nigh;  29 even so ye also, when ye see these things coming to pass, know ye that  <sup>1</sup>he is nigh, <i>even</i> at the doors.  30 Verily I say unto you, This generation shall not pass away, until all these things be accomplished.  31 Heaven and earth shall</p>	<p>29 And he spake to them a parable: Behold the fig tree, and all the trees:  30 when they now shoot forth, ye see it and know of your own selves  that the summer is now nigh.  31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.  32 Verily I say unto you, This generation shall not pass away, till all things be accomplished.  33 Heaven and earth shall</p>

<sup>1</sup> Many ancient authorities read *with a great trumpet, and they shall gather, etc.* <sup>2</sup> Or, *a trumpet of great sound* <sup>3</sup> Or, *it*

## MATT. 24

pass away, but my words  
shall not pass away.

36 But of that day  
and hour knoweth no one,  
not even the angels of heaven,  
'neither the Son,  
but the Father only.

37 And as *were* the days  
of Noah,  
so shall be the <sup>2</sup>coming  
of the Son of man.

38 For as in those days which  
were before the flood  
they were eating and drinking,  
marrying and giving in  
marriage,  
until the day that Noah  
entered into the ark,  
39 and they knew not until  
the flood came,  
and took them all away;  
so shall be the <sup>2</sup>coming of the  
Son of man.

40 Then  
shall two men be  
in the field;  
one is taken,  
and one is left:  
41 two women *shall be*  
grinding at the mill;  
one is taken,  
and one is left.

[MATT. 25:14]

[For it is as *when* a man,  
going into another country,

## MARK 13

pass away: but my words  
shall not pass away.

32 But of that day  
or that hour knoweth no one,  
not even the angels in heaven,  
neither the Son,  
but the Father.

33 Take ye heed, watch <sup>1</sup>and  
pray: for ye know not when the  
time is.

34 *It is as when* a man,  
sojourning in another country,

## LUKE 21

pass away: but my words  
shall not pass away.

[LUKE 17:26, 27]

[And as it came to pass in the days  
of Noah,  
even so shall it be also in the days  
of the Son of man.

27 They ate, they drank,  
they married, they were given in  
marriage,  
until the day that Noah  
entered into the ark,

and the flood came,  
and destroyed them all.] (§133)

[LUKE 17:34, 35]

[I say unto you,  
In that night  
there shall be two men  
on one bed;  
the one shall be taken,  
and the other shall be left.  
35 There shall be two women  
grinding together;  
the one shall be taken,  
and the other shall be left.] (§133)

[LUKE 19:12, 13]

[He said therefore,  
A certain nobleman  
went into a far country,  
to receive for himself a kingdom,  
and to return.

<sup>1</sup> Many authorities, some ancient, omit *neither the Son*. <sup>2</sup> Gr. *presence*. <sup>3</sup> Some ancient authorities omit *and pray*. <sup>4</sup> Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.* Mt. 24:40.

[MATT. 25]	MARK 13	[LUKE 19]
called his own <sup>1</sup> servants, and delivered unto them his goods.] (§167)	having left his house, and given authority to his <sup>1</sup> servants, to each one his work,  commanded also the porter to watch.	13 And he called ten <sup>1</sup> servants of his, and gave them ten <sup>5</sup> pounds, and said unto them, Trade ye herewith till I come.] (§143)
MATT. 24 42 <sup>a</sup> Watch therefore: for ye know not on what day your Lord cometh.	35 <sup>a</sup> Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at mid- night, or at cockcrow, or in the morning; 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.	[LUKE 12:39, 40]
43 <sup>2</sup> But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be <sup>3</sup> broken through. 44 Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.		[ <sup>2</sup> But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be <sup>3</sup> broken through. 40 Be ye also ready: for in an hour that ye think not the Son of man cometh.] (§114)

## 155. CONCERNING FAITHFULNESS

MATT. 24:45-51		LUKE 21:34-36 [LUKE 12:42-46]
45 Who then is the faithful and wise <sup>4</sup> servant, whom his lord hath set over his household, to give them their food in due season?		[And the Lord said, Who then is <sup>6</sup> the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season?

Matt. 25:13  
<sup>a</sup> Watch therefore,  
for ye know not the day nor the  
hour. (§166)

<sup>1</sup> Gr. *bondservants*. <sup>2</sup> Or, *But this ye know* <sup>3</sup> Gr. *digged through*. <sup>4</sup> Gr. *bondservant*. <sup>5</sup> *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. 15:8. <sup>6</sup> Or, *the faithful steward, the wise man whom, etc.*

MATT. 24

46 Blessed is that <sup>1</sup>servant,  
whom his lord when he cometh  
shall find so doing.

47 Verily I say unto you,  
that he will set him over all  
that he hath.

48 But if that evil <sup>1</sup>servant  
shall say in his heart,

My lord tarrieth;

49 and shall begin to beat  
his fellow-servants,

and shall eat and drink  
with the drunken;

50 the lord of that <sup>1</sup>servant

shall come in a day  
when he expecteth not,

and in an hour

when he knoweth not,

51 <sup>a</sup>and shall <sup>2</sup>cut him asunder,

and appoint his portion with  
the hypocrites:

there shall be the weeping  
and the gnashing of teeth.

[LUKE 12]

43 Blessed is that <sup>1</sup>servant,  
whom his lord when he cometh  
shall find so doing.

44 Of a truth I say unto you,  
that he will set him over all  
that he hath.

45 But if that <sup>1</sup>servant  
shall say in his heart,

My lord delayeth his coming;

and shall begin to beat  
the menservants and the maid-  
servants,

and to eat and drink,

and to be drunken;

46 the lord of that <sup>1</sup>servant

shall come in a day

when he expecteth not,

and in an hour

when he knoweth not,

and shall <sup>2</sup>cut him asunder,

and appoint his portion with  
the unfaithful.] (§115)

LUKE 21

34 But take heed to your-  
selves, lest haply your hearts  
be overcharged with surfeiting,  
and drunkenness, and cares  
of this life, and that day come  
on you suddenly as a snare:

35 for so shall it come upon all  
them that dwell on the face of  
all the earth. 36 But watch

ye at every season, making  
supplication, that ye may pre-  
vail to escape all these things  
that shall come to pass, and to  
stand before the Son of man.

166. THE PARABLE OF THE TEN VIRGINS

MATT. 25:1-13

1 Then shall the kingdom of  
heaven be likened unto ten  
virgins, who took their <sup>3</sup>lamps,

<sup>a</sup> Cf. Matt. 8:12 (§45) pp. 60, 61.

<sup>1</sup> Gr. *bondservant*.

<sup>2</sup> Or, *severely scourge him* <sup>3</sup> Or, *torches*

MATT. 25

and went forth to meet the bridegroom. 2 And five of them were foolish, and five were wise. 3 For the foolish, when they took their <sup>1</sup>lamps, took no oil with them: 4 but the wise took oil in their vessels with their <sup>1</sup>lamps. 5 Now while the bridegroom tarried, they all slumbered and slept. 6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. 7 Then all those virgins arose, and trimmed their <sup>1</sup>lamps. 8 And the foolish said unto the wise, Give us of your oil; for our <sup>1</sup>lamps are going out. 9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. 10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said,

Verily I say unto you,  
I know you not.

<sup>a</sup>13 Watch therefore, for ye know not the day nor the hour.

[LUKE 13]

[LUKE 13:25b]

[saying, Lord, open to us;  
and he shall answer and say to you,

I know you not whence ye are;]  
(§121)

Matt. 24:42

<sup>a</sup> Watch therefore: for ye know not on what day your Lord cometh. (§164)

<sup>1</sup> Or. torches



167. PARABLE OF THE TALENTS

MATT. 25:14-30

[MARK 13:34]

[LUKE 19:12, 13]

14 For it is as *when* a man,  
going into another country,

[It is as *when* a man,  
sojourning in another country,

[He said therefore,  
A certain nobleman  
went into a far country,  
to receive for himself a kingdom,  
and to return.

called his own <sup>1</sup>servants,

having left his house,  
and given authority to his <sup>1</sup>ser-  
vants,

13 And he called ten <sup>1</sup>servants of  
his,  
and gave them  
ten <sup>2</sup>pounds,  
and said unto them, Trade ye  
*herewith* till I come.] (§143)

and delivered unto them  
his goods.

to each one his work,

commanded also the porter to  
watch.] (§164)

15 And unto one he gave  
five talents, to another two, to  
another one; to each accord-  
ing to his several ability; and  
he went on his journey. 16  
Straightway he that received  
the five talents went and traded  
with them, and made other  
five talents. 17 In like manner  
he also that *received* the two  
gained other two. 18 But he  
that received the one went  
away and digged in the earth,  
and hid his lord's money. 19  
Now after a long time the lord  
of those <sup>1</sup>servants cometh,  
and maketh a reckoning with  
them. 20 And he that re-  
ceived the five talents came and  
brought other five talents,  
saying, Lord, thou deliveredst  
unto me five talents: lo, I have  
gained other five talents.

21 His lord said unto him,  
Well done, good and faithful  
<sup>2</sup>servant:  
thou hast been faithful  
over a few things,  
I will set thee over many things;

[LUKE 19:17]

[And he said unto him,  
Well done, thou good <sup>2</sup>servant.

because thou wast found faithful  
in a very little,  
have thou authority over ten  
cities.] (§143)

<sup>1</sup> Gr. *bondservants*. <sup>2</sup> Gr. *bondservant*. <sup>3</sup> *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. 15:8.

## MATT. 25

enter thou into the joy of thy lord.

22 And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

23 His lord said unto him, Well done, good and faithful <sup>1</sup>servant: thou hast been faithful over a few things, I will set thee over many things;

enter thou into the joy of thy lord.

24 And he also that had received the one talent came and said, Lord,

I knew thee  
that thou art a hard man,

reaping  
where thou didst not sow,  
and gathering  
where thou didst not scatter;  
25 and I was afraid,  
and went away  
and hid thy talent in the earth:  
lo, thou hast thine own.  
26 But his lord answered and said unto him,

Thou wicked and slothful <sup>1</sup>servant,  
thou knewest

that I reap where I sowed not,

## [LUKE 19:17]

[And he said unto him,  
Well done, thou good <sup>1</sup>servant:

because thou wast found faithful in a very little,  
have thou authority over ten cities.] (§143)

## [LUKE 19:20-26]

[And <sup>2</sup>another

came, saying, Lord,  
behold, *here is* thy pound,  
which I kept laid up in a napkin:  
21 for I feared thee,  
because thou art an austere man:  
thou takest up that  
which thou layedst not down,  
and reapest that  
which thou didst not sow.

22 He saith unto him,  
Out of thine own mouth wilt  
judge thee,  
thou wicked <sup>1</sup>servant.

Thou knewest  
that I am an austere man,  
taking up that  
which I laid not down,  
and reaping that which I did not

<sup>1</sup> Gr. bondservant. <sup>2</sup> Gr. the other.

MATT. 25

and gather  
where I did not scatter;  
27 thou oughtest therefore  
to have put my money  
to the bankers,  
and at my coming I should  
have received back mine own  
with interest.

28 Take ye away therefore  
the talent from him,  
and give it unto him  
that hath the ten talents.

29<sup>a</sup> For unto every one that hath  
shall be given,  
and he shall have abundance:  
but from him that hath not,

even that which he hath  
shall be taken away.

30 <sup>b</sup> And cast ye out  
the unprofitable <sup>c</sup> servant  
into the outer darkness:

there shall be the weeping  
and the gnashing of teeth.

[MARK 4:25]

[<sup>a</sup> For he that hath,  
to him shall be given:

and he that hath not,  
from him shall be taken away  
even that which he hath.] (§55)

[LUKE 19]

sow;

23 then wherefore  
gavest thou not my money  
into the bank,  
and <sup>a</sup> I at my coming should  
have required it  
with interest?  
24 And he said unto them that  
stood by,  
Take away  
from him the pound,  
and give it unto him  
that hath the ten pounds.  
25 And they said unto him, Lord,  
he hath ten pounds.

26 <sup>a</sup> I say unto you,  
that unto every one that hath  
shall be given;

but from him that hath not,  
even that which he hath  
shall be taken away from him.]  
(§143)

[LUKE 13:28]

[<sup>b</sup> There shall be the weeping  
and the gnashing of teeth,  
when ye shall see Abraham,  
and Isaac, and Jacob, and all  
the prophets,  
in the kingdom of God,  
and yourselves cast forth with-  
out.] (§121)

Matt. 13:12

<sup>a</sup> For whosoever hath,  
to him shall be given,  
and he shall have abundance:  
but whosoever hath not,  
from him shall be taken away  
even that which he hath. (§53)

<sup>b</sup> Cf. Matt. 8:12 (§45) pp. 60, 61.

Luke 8:18b

<sup>a</sup> for whosoever hath,  
to him shall be given;  
  
and whosoever hath not,  
from him shall be taken away  
even that which he <sup>c</sup> thinketh he  
hath. (§55)

<sup>1</sup> Gr. *bondservant*. <sup>2</sup> Or, *I should have gone and required* <sup>3</sup> Or, *seemeth to have*

## 168. CONCERNING THE JUDGMENT OF THE SON OF MAN

MATT. 25:31-46

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: 42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punishment: but the righteous into eternal life.

## 169. JESUS LODGES ON THE MOUNT OF OLIVES

[MATT. 21:17] [ <sup>a</sup> And he left them, and went forth out of the city to Bethany, and lodged there.] (§146)	[MARK 11:19] [ <sup>a</sup> And <sup>2</sup> every evening <sup>3</sup> he went forth out of the city.] (§146)	LUKE 21:37, 38 37 <sup>a</sup> And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet. 38 And all the people came early in the morning to him in the temple, to hear him.
Mark 11:11 <sup>a</sup> And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve. (§144)		

<sup>1</sup> Or, Depart from me under a curse    <sup>2</sup> Gr. whenever evening came.    <sup>3</sup> Some ancient authorities read *they*.

## 170. THE CONSPIRACY OF THE CHIEF PRIESTS

MATT. 26:1-5

1 And it came to pass, when Jesus had finished all these words, he said unto his disciples,

2 Ye know that after two days

the passover cometh,

and the Son of man is <sup>1</sup>delivered up to be crucified.

3 Then were gathered together the chief priests, and the elders of the people,

unto the court of the high priest, who was called Caiaphas;

4 and they took counsel together that they might take Jesus by subtlety, and kill him.

5 But they said, Not during the feast, lest a tumult arise among the people.

MARK 14:1, 2

1 Now after two days

was *the feast of the passover* and the unleavened bread:

and the chief priests and the scribes

sought

how they might take him with subtlety, and kill him:

2 for they said, Not during the feast, lest haply there shall be a tumult of the people.

LUKE 22:1, 2

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and the scribes

sought

how they might

put him to death;

for they feared the people.

## 171. THE ANOINTING OF JESUS (MATT.—MARK)

MATT. 26:6-13

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 there came unto him a woman having <sup>2</sup>an alabaster cruse of exceeding precious ointment,

and she poured it upon his head, as <sup>3</sup>he sat at meat.

8 But when the disciples saw it, they had indignation, saying,

To what purpose is this waste?

9 For this ointment might have

MARK 14:3-9

3 And while he was in Bethany

in the house of Simon the leper, as he sat at meat,

there came a woman having <sup>2</sup>an alabaster cruse of ointment of <sup>4</sup>pure nard very costly;

and she brake the cruse, and poured it over his head.

4 But there were some

that had indignation

among themselves, *saying*,

To what purpose hath this waste of the ointment been made?

5 For this ointment might have

[Cf. Luke 7:36, 46 (§48)]

[Cf. Luke 7:37, 38 (§48)]

<sup>1</sup> See ch. 10:4. <sup>2</sup> Or, a flask <sup>3</sup> Or, reclined at table <sup>4</sup> Or, liquid nard



## MATT. 26

been sold for much,  
and given to the poor.

10 But Jesus perceiving it  
said unto them,  
Why trouble ye the woman?  
for she hath wrought a good  
work upon me.

11 For ye have the poor always  
with you;

but me ye have not always.

12 For in that she 'poured  
this ointment upon my body,  
she did it to prepare me for  
burial.

13 Verily I say unto you,  
Whosoever <sup>2</sup>this gospel shall  
be preached  
in the whole world,  
that also which this woman  
hath done shall be spoken of  
for a memorial of her.

## MARK 14

been sold for above three  
hundred <sup>4</sup>shillings,  
and given to the poor.  
And they murmured against her.

6 But Jesus  
said, Let her alone;  
why trouble ye her?  
she hath wrought a good  
work on me.

7 For ye have the poor always  
with you,  
and whosoever ye will  
ye can do them good:

but me ye have not always.  
8 She hath done what she could;  
she hath anointed my body  
beforehand for the burying.

9 And verily I say unto you,  
Whosoever the <sup>6</sup>gospel shall  
be preached  
throughout the whole world,  
that also which this woman  
hath done shall be spoken of  
for a memorial of her.

## 172. THE PLOT OF JUDAS AND THE RULERS

## MATT. 26:14-16

14 Then one of the  
twelve,  
who was called Judas Iscariot,  
went unto

the chief priests,  
15 and said, What are ye willing  
to give me,  
and I will <sup>3</sup>deliver him  
unto you?

And they weighed unto him  
thirty pieces of silver.

## MARK 14:10, 11

10 And Judas Iscariot,  
<sup>6</sup>he that was one of the  
twelve,

went away unto

the chief priests,

that he might <sup>7</sup>deliver him  
unto them.

11 And they, when they heard  
it, were glad,  
and promised to give him  
money.

## LUKE 22:3-6

3 And Satan entered into  
Judas who was called Iscariot,  
being of the number of the  
twelve.

4 And he went away, and  
communed with  
the chief priests and captains,

how he might <sup>8</sup>deliver him  
unto them.

5 And they were glad,  
and covenanted to give him  
money.

<sup>1</sup> Gr. cast. <sup>2</sup> Or, these good tidings <sup>3</sup> See ch. 10:4. <sup>4</sup> See marginal note on ch. 6:37. <sup>5</sup> See marginal note on ch. 1:1. <sup>6</sup> Gr. the one of the twelve. <sup>7</sup> See ch. 3:19. <sup>8</sup> Or, betray

MATT. 26

16 And from that time he sought opportunity to <sup>1</sup>deliver him *unto them*.

MARK 14

And he sought how he might conveniently <sup>2</sup>deliver him *unto them*.

LUKE 22

6 And he consented, and sought opportunity to <sup>3</sup>deliver him unto them <sup>4</sup>in the absence of the multitude.

173. THE LAST SUPPER

MATT. 26:17-35

17 Now on the first day of unleavened bread

the disciples came to Jesus, saying,  
Where wilt thou that we make ready for thee to eat the passover?

18 And he said,  
Go into the city

to such a man,

and say unto him,  
The Teacher saith,  
My time is at hand;

I keep the passover at thy house with my disciples.

19 And the disciples did

as Jesus appointed them;

MARK 14:12-31

12 And on the first day of unleavened bread, when they sacrificed the passover,

his disciples say unto him,  
Where wilt thou that we go and make ready that thou mayest eat the passover?  
13 And he sendeth two of his disciples, and saith unto them,  
Go into the city, and

there shall meet you a man bearing a pitcher of water: follow him;  
14 and wheresoever he shall enter in, say to the master of the house,  
The Teacher saith,

Where is my guest-chamber, where I shall eat the passover

with my disciples?  
15 And he will himself show you a large upper room furnished *and* ready: and there make ready for us.  
16 And the disciples went forth, and came into the city, and found  
as he had said unto them:

LUKE 22:7-38

7 And the day of unleavened bread came, on which the passover must be sacrificed.

8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat.

9 And they said unto him,  
Where wilt thou that we make ready?

10 And he said unto them,  
Behold, when ye are entered into the city,  
there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth.

11 And ye shall say unto the master of the house,  
The Teacher saith unto thee,

Where is the guest-chamber, where I shall eat the passover

with my disciples?  
12 And he will show you a large upper room furnished:  
there make ready.  
13 And they went,

and found  
as he had said unto them:

<sup>1</sup> See ch. 10:4. <sup>2</sup> See ch. 3:19. <sup>3</sup> Or, *betray* <sup>4</sup> Or, *without tumult*

MATT. 26  
and they made ready the pass-  
over.

20 Now when even was come,  
he was <sup>1</sup>sitting at meat  
with the twelve <sup>2</sup>disciples;

21 and as they were eating,  
he said,  
Verily I say unto you, that  
one of you shall <sup>3</sup>betray me.

22 And they were  
exceeding sorrowful,  
and began to say unto him  
every one, Is it I, Lord?

23 And he answered and said,

He that dipped his hand  
with me in the dish,  
the same shall <sup>4</sup>betray me.

24 The Son of man goeth,  
even as it is written of him:  
but woe unto that man  
through whom the Son of man  
is <sup>5</sup>betrayed!

good were it <sup>6</sup>for that man  
if he had not been born.

25 And Judas, who <sup>7</sup>betrayed  
him, answered and said, Is it  
I, Rabbi? He saith unto him,  
Thou hast said.

26 And as they were eating,  
Jesus took <sup>8</sup>bread,  
and blessed,

MARK 14  
and they made ready the pass-  
over.

17 And when it was evening  
he cometh  
with the twelve.

18 And as they <sup>9</sup>sat and were  
eating,

Jesus said,  
Verily I say unto you,  
One of you shall <sup>10</sup>betray me,  
even he that eateth with me.

19 They began to be  
sorrowful,

and to say unto him  
one by one, Is it I?

20 And he said unto them,  
*It is one of the twelve,*  
he that dippeth  
with me in the dish.

21 For the Son of man goeth,  
even as it is written of him:  
but woe unto that man  
through whom the Son of man  
is <sup>11</sup>betrayed!

good were it <sup>12</sup>for that man  
if he had not been born.

22 And as they were eating,  
he took <sup>13</sup>bread,  
and when he had blessed,

LUKE 22  
and they made ready the pass-  
over.

14 And when the hour was  
come,

he sat down,  
and the apostles with him.

15 And he said unto them,  
With desire I have desired to  
eat this passover with you be-  
fore I suffer: 16 for I say unto  
you, I shall not eat it, until  
it be fulfilled in the kingdom  
of God. 17 And he received a  
cup, and when he had given  
thanks, he said, Take this, and  
divide it among yourselves:

[Cf. vs. 21 below]

[Cf. vs. 23 below]

[Cf. vs. 22 below]

[Cf. vs. 19 below]

<sup>1</sup> Or, *reclining at table* <sup>2</sup> Many authorities, some ancient, omit *disciples*. <sup>3</sup> See marginal note on ch. 10:4. <sup>4</sup> Gr. *for him if that man*. <sup>5</sup> Or, *a loaf* <sup>6</sup> Gr. *reclined*. <sup>7</sup> See marginal note on ch. 3:19.

## MATT. 26

and brake it;  
and he gave to the disciples,  
and said, Take, eat;  
this is my body.  
27 And he took <sup>1</sup>a cup,  
and gave thanks,  
and gave to them,  
saying, Drink ye all of it;

28 for this is  
my blood of the <sup>2</sup>covenant,  
which is poured out for many  
unto remission of sins.

29 But I say unto you,  
I shall not drink henceforth  
of this fruit of the vine,  
until that day  
when I drink it new with you  
in my Father's kingdom.

[Cf. vs. 26 above.]

[Cf. vs. 27 above]

[Cf. vs. 21 above]

[Cf. vs. 24 above]

[Cf. vs. 22 above]

## MARK 14

he brake it,  
and gave to them,  
and said, Take ye:  
this is my body.  
23 And he took a cup,  
and when he had given thanks,  
he gave to them:  
and they all drank of it.  
24 And he said unto them,  
This is  
my blood of the <sup>3</sup>covenant,  
which is poured out for many.

25 Verily I say unto you,  
I shall no more drink  
of the fruit of the vine,  
until that day  
when I drink it new  
in the kingdom of God.

[Cf. vs. 22 above]

[Cf. vs. 23 above]

[Cf. vs. 18 above]

[Cf. vs. 21 above]

[Cf. vs. 19 above]

## LUKE 22

[Cf. vs. 20 below]

18 for I say unto you,  
I shall not drink from henceforth  
of the fruit of the vine,  
until

the kingdom of God shall come.

19 And he took <sup>4</sup>bread,  
and when he had given thanks,  
he brake it,  
and gave to them, saying,  
This is my body  
<sup>5</sup>which is given for you:  
this do in remembrance of me  
20 And the cup in like manner  
after supper,  
saying, This cup is  
the new covenant in my blood,  
even that

which is poured out for you.

21 But behold, the hand  
of him that <sup>6</sup>betrayeth me  
is with me on the table.

22 For the Son of man indeed  
goeth,  
as it hath been determined:  
but woe unto that man  
through whom he is <sup>6</sup>betrayed!  
23 And they began to question  
among themselves,  
which of them it was  
that should do this thing.

<sup>1</sup> Some ancient authorities read *the cup*. <sup>2</sup> Many ancient authorities insert *new*. <sup>3</sup> Some ancient authorities insert *new*. <sup>4</sup> Or, *a loaf* <sup>5</sup> Some ancient authorities omit *which is given for you . . . which is poured out for you*. <sup>6</sup> See ver. 4.

<p>[MATT. 20:25-28]</p> <p>[But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles</p> <p>lord it over them, and their great ones exercise authority over them.</p> <p>26 Not so shall it be among you: <sup>b</sup> but whosoever would become great among you shall be your <sup>1</sup>minister; 27 and whosoever would be first among you shall be your <sup>2</sup>servant:</p> <p>28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.] (§140)</p> <p>[MATT. 19:28]</p> <p>[And Jesus said unto them, Verily I say unto you, that ye who have followed me,</p>	<p>[MARK 10:42-45]</p> <p>[And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.</p> <p>43 But it is not so among you: <sup>b</sup> but whosoever would become great among you, shall be your <sup>1</sup>minister, 44 and whosoever would be first among you, shall be <sup>2</sup>servant of all.</p> <p>45 For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.] (§140)</p>	<p>LUKE 22</p> <p>24 <sup>a</sup>And there arose also a contention among them, which of them was accounted to be <sup>3</sup>greatest.</p> <p>25 And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. 26 But ye <i>shall</i> not be so: <sup>b</sup> but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For which is greater, he that <sup>4</sup>sitteth at meat, or he that serveth? is not he that <sup>4</sup>sitteth at meat? but I am in the midst of you as he that serveth.</p> <p>28 But ye are they that have continued with me in my temptations; 29 and <sup>5</sup>I appoint unto you a kingdom, even as my Father</p>
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Matt. 23:11  
<sup>b</sup> But he that is  
<sup>3</sup>greatest among you  
shall be  
your <sup>6</sup>servant. (§156)

Mark 9:35b  
<sup>b</sup> If any man would be  
first,  
he shall be last of all,  
and <sup>6</sup>servant of all. (§92)

<sup>a</sup> Cf. Luke 9:46. (§92)  
Luke 9:48c  
<sup>b</sup> for he that is  
<sup>7</sup>least among you all,  
the same is great. (§92)

<sup>1</sup> Or, *servant*    <sup>2</sup> Gr. *bondservant*.    <sup>3</sup> Gr. *greater*.    <sup>4</sup> Gr. *reclineth*.    <sup>5</sup> Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink, etc.*    <sup>6</sup> Or, *minister*    <sup>7</sup> Gr. *lesser*.



## [MATT. 19]

in the regeneration  
when the Son of man shall sit  
on the throne of his glory,  
ye also shall sit upon  
twelve thrones,  
judging the twelve tribes of  
Israel.] (§137)

## MATT. 26

30 And when they had sung a  
hymn, they went out  
into the mount of Olives.

31 Then saith Jesus unto them,  
All ye shall be offended  
in me this night:

for it is written,  
‘I will smite the shepherd,  
and the sheep of the flock  
shall be scattered abroad.

32 But after I am raised up,  
I will go before you into Galilee.

33 But Peter answered and  
said unto him,  
If all shall be <sup>2</sup>offended in thee,  
I will never be <sup>2</sup>offended.

34 Jesus said unto him,  
Verily I say unto thee, that  
this night,  
before the cock crow,  
thou shalt deny me thrice.

35 Peter saith unto him,  
Even if I must die with thee,

## MARK 14

26 And when they had sung a  
hymn, they went out  
unto the mount of Olives.

27 And Jesus saith unto them,  
All ye shall be <sup>2</sup>offended:

for it is written,  
‘I will smite the shepherd,  
and the sheep  
shall be scattered abroad.  
28 Howbeit, after I am raised  
up,  
I will go before you into Galilee.

29 But Peter  
said unto him,  
Although all shall be <sup>2</sup>offended,  
yet will not I.

30 And Jesus saith unto him,  
Verily I say unto thee, that  
thou to-day, *even* this night,  
before the cock crow twice,  
shalt deny me thrice.

31 But he spake exceeding  
vehemently,  
If I must die with thee,

## LUKE 22

appointed unto me, 30 that ye  
may eat and drink at my table  
in my kingdom;

and ye shall sit on  
thrones  
judging the twelve tribes of  
Israel.

31 Simon, Simon, behold,  
Satan <sup>2</sup>asked to have you, that  
he might sift you as wheat: 32  
but I made supplication for  
thee, that thy faith fail not;  
and do thou, when once thou  
hast turned again, establish  
thy brethren.

33 And he  
said unto him,  
Lord, with thee I am ready  
to go both to prison and to  
death.

34 And he said,  
I tell thee, Peter,

the cock shall not crow this day,  
until thou shalt thrice deny  
that thou knowest me.

<sup>1</sup> Zech. 13:7. <sup>2</sup> Gr. *caused to stumble*. <sup>3</sup> Or, *obtained you by asking*

MATT. 26	MARK 14	LUKE 22
<p>yet will I not deny thee. Likewise also said all the disciples.</p>	<p>I will not deny thee. And in like manner also said they all.</p>	<p>35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. 36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; <sup>3</sup>and he that hath none, let him sell his cloak, and buy a sword. 37 For I say unto you, that this which is written must be fulfilled in me, <sup>4</sup>And he was reckoned with transgressors: for that which concerneth me hath <sup>5</sup>fulfilment. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.</p>

## 174. THE AGONY IN GETHSEMANE

MATT. 26:36-46	MARK 14:32-42	LUKE 22:39-46
<p>36 Then cometh Jesus  with them unto <sup>1</sup>a place called Gethsemane,  and saith unto his disciples, Sit ye here, [Cf. vs. 41 below]  while I go yonder and pray. 37 And he took with him Peter and the two sons of Zebedee,</p>	<p>32 And they come  unto <sup>4</sup>a place which was named Gethsemane:  and he saith unto his disciples, Sit ye here, [Cf. vs. 38 below]  while I pray. 33 And he teketh with him Peter and <sup>2</sup>James and John,</p>	<p>39 And he came out, and went, as his custom was,  unto the mount of Olives; and the disciples also followed him. 40 And when he was at the place, he said unto them,  Pray that ye enter not into temptation. [Cf. vs. 46 below]</p>

<sup>1</sup> Gr. *an enclosed piece of ground.* <sup>2</sup> Or, *Jacob* <sup>3</sup> Or, *and he that hath no sword, let him sell his cloak and buy one* <sup>4</sup> Is. 53:12. <sup>5</sup> Gr. *end.*

## MATT. 26

and began to be sorrowful  
and sore troubled.  
38 Then saith he unto them,  
My soul is exceeding sorrowful,  
even unto death:  
abide ye here, and watch  
with me.  
39 And he went forward

a little,  
and fell on his face,  
and prayed,

saying,  
My Father,  
if it be possible,  
let this cup pass away from me:  
nevertheless, not as I will,  
but as thou wilt.

40 And he cometh  
unto the disciples,  
and findeth them sleeping,

and saith unto Peter,  
What,  
could ye not watch with me  
one hour?

41 <sup>a</sup>Watch and pray, that  
ye enter not into temptation:  
the spirit indeed is willing,  
but the flesh is weak.

## MARK 14

and began to be greatly amazed,  
and sore troubled.  
34 And he saith unto them,  
My soul is exceeding sorrowful  
even unto death:  
abide ye here, and watch.

35 And he went forward

a little,  
and fell on the ground,  
and prayed that,  
if it were possible, the hour  
might pass away from him.

36 And he said,  
Abba, Father,  
all things are possible unto thee;  
remove this cup from me:  
howbeit not what I will,  
but what thou wilt.

37 And he cometh,  
and findeth them sleeping,

and saith unto Peter,  
Simon, sleepest thou?  
couldst thou not watch  
one hour?

38 <sup>a</sup>Watch and pray, that  
ye enter not into temptation:  
the spirit indeed is willing,  
but the flesh is weak.

## LUKE 22

41 And he was parted from  
them  
about a stone's cast;  
and he kneeled down  
and prayed,

42 saying,  
Father,  
if thou be willing,  
remove this cup from me:  
nevertheless not my will,  
but thine, be done.

43 <sup>2</sup>And there appeared unto  
him an angel from heaven,  
strengthening him. 44 And  
being in an agony he prayed  
more earnestly; and his sweat  
became as it were great drops  
of blood falling down upon the  
ground. 45 And when he rose  
up from his prayer,  
he came  
unto the disciples,  
and found them sleeping  
for sorrow,  
46 and said unto them,  
Why sleep ye?

<sup>a</sup>rise and pray, that  
ye enter not into temptation.

Matt. 6:13a

<sup>a</sup> And  
bring us not into temptation,  
(132)

Luke 11:4b

<sup>a</sup> And  
bring us not into tempt<sup>n</sup>.  
(105). Cf. Luke 22:40b and c.

<sup>1</sup> Or, Watch ye, and pray that ye enter not <sup>2</sup> Many ancient authorities omit ver. 43, 44.

## MATT. 26

42 Again a second time he went away, and prayed, saying, My Father, if this can not pass away, except I drink it, thy will be done.

43 And he came again and found them sleeping, for their eyes were heavy.

44 And he left them again, and went away, and prayed a third time, saying again the same words.

45 Then cometh he to the disciples,

and saith unto them,  
<sup>1</sup>Sleep on now, and take your rest:

behold, the hour is at hand, and

the Son of man is <sup>2</sup>betrayed into the hands of sinners.

46 Arise, let us be going: behold, he is at hand that <sup>2</sup>betrayeth me.

## MARK 14

39 And again he went away, and prayed, saying the same words.

40 And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.

41 And he cometh

the third time, and saith unto them,  
<sup>1</sup>Sleep on now, and take your rest:  
 it is enough;  
 the hour is come; behold,

the Son of man is <sup>2</sup>betrayed into the hands of sinners.

42 Arise, let us be going: behold, he that <sup>2</sup>betrayeth me is at hand.

## 175. THE BETRAYAL AND ARREST

## MATT. 26:47-56

47 And while he yet spake,

lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that <sup>2</sup>betrayed him gave them a sign, saying,

## MARK 14:43-52

43 And straightway, while he yet spake,

cometh Judas, one of the twelve,

and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.  
 44 Now he that <sup>2</sup>betrayed him had given them a token, saying,

## LUKE 22:47-53

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them;

<sup>1</sup> Or, *Do ye sleep on, then, and take your rest?* <sup>2</sup> See marginal note on ch. 10:4. <sup>3</sup> See marginal note on ch. 3:19.

## MATT. 26

Whomsoever I shall kiss,  
that is he: take him.

49 And

straightway he came to Jesus,  
and said, Hail, Rabbi;  
and <sup>1</sup>kissed him.

50 And Jesus said unto him,  
Friend, *do* that for which thou  
art come.

Then they came and laid hands  
on Jesus, and took him.

51 And behold, one of them  
that were with Jesus  
stretched out his hand, and  
drew his sword, and smote  
the <sup>2</sup>servant of the high priest,  
and struck off his ear.

52 Then saith Jesus unto him,

Put up again thy sword into  
its place: for all they that take  
the sword shall perish with the  
sword. 53 Or thinkest thou  
that I cannot beseech my  
Father, and he shall even now  
send me more than twelve  
legions of angels? 54 How  
then should the scriptures be  
fulfilled, that thus it must be?

55 In that hour said Jesus  
to the multitudes,

Are ye come out as against  
a robber  
with swords and staves  
to seize me?  
I sat daily

## MARK 14

Whomsoever I shall kiss,  
that is he; take him,  
and lead him away safely.

45 And when he was come,  
straightway he came to him,  
and saith, Rabbi;  
and <sup>1</sup>kissed him.

46 And they laid hands  
on him, and took him.

47 But a certain one of them  
that stood by

drew his sword, and smote  
the <sup>2</sup>servant of the high priest,  
and struck off his ear.

48 And Jesus answered and said  
unto them,

Are ye come out, as against  
a robber,  
with swords and staves  
to seize me?

49 I was daily with you

## LUKE 22

and he drew near unto Jesus

to kiss him.

48 But Jesus said unto him,  
Judas, <sup>3</sup>betrayest thou the Son  
of man with a kiss?

49 And when they that were  
about him saw what would  
follow, they said, Lord, shall  
we smite with the sword?

50 And a certain one of them

smote

the <sup>2</sup>servant of the high priest,  
and struck off his right ear.

51 But Jesus answered and  
said,

Suffer ye *them* thus far.  
And he touched his ear, and  
healed him.

52 And Jesus said  
unto the chief priests, and cap-  
tains of the temple, and elders,  
that were come against him,  
Are ye come out, as against  
a robber,  
with swords and staves?

53 When I was daily with you

<sup>1</sup> Gr. *kissed him much.* <sup>2</sup> Gr. *bondservant.* <sup>3</sup> See vs. 4.



MATT. 26  
in the temple teaching,  
and ye took me not.

56 But all this is come to pass,  
that  
the scriptures of the prophets  
might be fulfilled.  
Then all the disciples left him,  
and fled.

MARK 14  
in the temple teaching,  
and ye took me not:

but *this is done*  
that  
the scriptures  
might be fulfilled.  
50 And they all left him,  
and fled.  
51 And a certain young man  
followed with him, having a  
linen cloth cast about him,  
over *his* naked body: and they  
lay hold on him; 52 but he  
left the linen cloth, and fled  
naked.

LUKE 22  
in the temple,  
ye stretched not forth your  
hands against me:  
but this is your hour,  
and the power of darkness.

#### 176. THE TRIAL BEFORE THE JEWISH AUTHORITIES

MATT. 26:57-75  
57 And they that had taken  
Jesus led him away

to the house of Caiaphas the high  
priest,  
where the scribes and the elders  
were gathered together.

58 But Peter followed him  
afar off,

unto the court  
of the high priest,

and entered in, and sat  
with the officers,  
to see the end.

59 Now the chief priests and  
the whole council sought  
false witness against Jesus,  
that they might put him to  
death;  
60 and they found it not,

MARK 14:53-72

53 And they  
led Jesus away

to the high priest:

and there come together with  
him all the chief priests and  
the elders and the scribes.

54 And Peter had followed him  
afar off,

even within, into the court  
of the high priest;

and he was sitting  
with the officers,  
and warming himself in the light  
of the fire.

55 Now the chief priests and  
the whole council sought  
witness against Jesus  
to put him to death;

and found it not.

LUKE 22:54-71

54 And they seized him,  
and led him away,  
and brought him  
into the high priest's house.

[Cf. vs. 66 below]

But Peter followed  
afar off.  
55 And when they had kindled  
a fire  
in the midst of the court,  
and had sat down together,  
Peter sat  
in the midst of them.

MATT. 26

though many false witnesses came.

But afterward came two, 61 and said,

This man said,  
I am able to destroy the <sup>1</sup>temple of God,  
and to build it in three days.

62 And the high priest stood up,  
and said unto him,  
Answerest thou nothing?  
what is it which these witness against thee?

63 But Jesus held his peace.

And the high priest

said unto him,  
I adjure thee by the living God,  
that thou tell us  
whether thou art the Christ,  
the Son of God.

64 Jesus saith unto him,  
Thou hast said:  
nevertheless I say unto you,  
Henceforth  
ye shall see the Son of man  
sitting at the right hand  
of Power,  
and coming on the clouds of  
heaven.

65 Then the high priest rent  
his garments,  
saying,  
He hath spoken blasphemy:  
what further need have we  
of witnesses?  
behold, now ye have heard the  
blasphemy:  
66 what think ye?

MARK 14

56 For many bare false witness against him, and their witness agreed not together.

57 And there stood up certain,  
and bare false witness against him, saying,

58 We heard him say,  
I will destroy this <sup>2</sup>temple that is made with hands,  
and in three days I will build another made without hands.

59 And not even so did their witness agree together.

60 And the high priest stood up in the midst,  
and asked Jesus, saying,  
Answerest thou nothing?  
what is it which these witness against thee?

61 But he held his peace,  
and answered nothing.

Again the high priest asked him,  
and saith unto him,

Art thou the Christ,  
the Son of the Blessed?

62 And Jesus said,  
I am:

and  
ye shall see the Son of man  
sitting at the right hand  
of Power,  
and coming with the clouds of  
heaven.

63 And the high priest rent  
his clothes,  
and saith,

What further need have we  
of witnesses?

64 Ye have heard the  
blasphemy:  
what think ye?

LUKE 22

[Cf. vs. 67, 70 below]

[Cf. vs. 69 below]

[Cf. vs. 71 below]

[Cf. vs. 71 below]

<sup>1</sup> Or, sanctuary as in ch. 23:35; 27:5. <sup>2</sup> Or, sanctuary

MATT. 26	MARK 14	LUKE 22
<p>They answered and said, He is <sup>1</sup>worthy of death. 67 Then did they spit in his face and buffet him: and some smote him <sup>2</sup>with the palms of their hands, 68 saying, Prophecy unto us, thou Christ: who is he that struck thee?</p>	<p>And they all condemned him to be <sup>1</sup>worthy of death. 65 And some began to spit on him, and to cover his face, and to buffet him,  and to say unto him, Prophecy:</p>	<p>[Cf. vs. 63, 64 below]</p>
<p>69 Now Peter was sitting without in the court: and a maid came unto him,  saying, Thou also wast with Jesus the Galilæan. 70 But he denied before them all, saying, I know not what thou sayest.</p>	<p>and the officers received him with <sup>3</sup>blows of their hands. 66 And as Peter was beneath in the court, there cometh one of the maids of the high priest; 67 and seeing Peter warming himself, she looked upon him,  and saith, Thou also wast with the Nazarene, <i>even</i> Jesus. 68 But he denied, saying,</p>	<p>56 And a certain maid  seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with him. 57 But he denied, saying,</p>
<p>71 And when he was gone out into the porch, another <i>maid</i> saw him, and saith unto them that were there, This man also was with Jesus of Nazareth. 72 And again he denied with an oath, I know not the man. 73 And after a little while</p>	<p><sup>4</sup>I neither know, nor understand what thou sayest: and he went out into the <sup>5</sup>porch; <sup>6</sup>and the cock crew. 69 And the maid saw him, and began again to say to them that stood by, This is <i>one</i> of them.  70 But he again denied it.</p>	<p>Woman, I know him not.  58 And after a little while  another saw him, and said,  Thou also art <i>one</i> of them.  But Peter said,</p>
<p>they that stood by came and said to Peter, Of a truth thou also art <i>one</i> of them; for thy speech maketh thee known. 74 Then began he to curse and to swear,</p>	<p>And after a little while again  they that stood by said to Peter, Of a truth thou art <i>one</i> of them; for thou art a Galilæan.  71 But he began to curse, and to swear,</p>	<p>Man, I am not. 59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilæan.  60 But Peter said,</p>

<sup>1</sup> Gr. *liable to*. <sup>2</sup> Or, *with rods*. <sup>3</sup> Or, *strokes of rods*. <sup>4</sup> Or, *I neither know, nor understand: thou, what sayest thou?* <sup>5</sup> Gr. *forecourt*. <sup>6</sup> Many ancient authorities omit *and the cock crew*.

MATT. 26	MARK 14	LUKE 22
I know not the man.	I know not this man of whom ye speak.	Man, I know not what thou sayest.
And straightway	72 And straightway	And immediately, while he yet spake,
the cock crew.	the second time the cock crew.	the cock crew.
75 And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.	And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. <sup>1</sup> And when he thought thereon, he wept.	61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice. 62 And he went out, and wept bitterly. 63 And the men that held <sup>2</sup> Jesus
[Cf. vs. 67 above]	[Cf. vs. 65 above]	mocked him, and beat him.
[Cf. vs. 68 above]	[Cf. vs. 65 above]	64 And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee?
[Cf. vs. 57 above]	[Cf. vs. 53 above]	65 And many other things spake they against him, reviling him.
[Cf. vs. 63 above]	[Cf. vs. 61 above]	66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, 67 If thou art the Christ, tell us.
[Cf. vs. 64b above]	[Cf. vs. 62b above]	But he said unto them, If I tell you, ye will not believe: 68 and if I ask <i>you</i> , ye will not answer.
[Cf. vs. 63, 64a above]	[Cf. vs. 61, 62a above]	69 But from henceforth shall the Son of man be seated at the right hand of the power of God. 70 And they all said, Art thou then the Son of God? And he said unto them, <sup>3</sup> Ye say that I am.
		71 And they said,

<sup>1</sup> Or, And he began to weep    <sup>2</sup> Gr. him.    <sup>3</sup> Or, Ye say it, because I am

<p>MATT. 26</p> <p>[Cf. vs 65 above]</p>	<p>MARK 14</p> <p>[Cf. vs. 63 above]</p> <p>[Cf. vs. 64 above]</p>	<p>LUKE 22</p> <p>What further need have we of witness? for we ourselves have heard from his own mouth.</p>
<p>177. THE TRIAL BEFORE PILATE</p>		
<p>MATT. 27:1-31</p>	<p>MARK 15:1-20</p>	<p>LUKE 23:1-25</p>
<p>1 Now when morning was come, all the chief priests and the elders of the people</p> <p>took counsel against Jesus to put him to death:</p> <p>2 and they bound him, and led him away, and delivered him up to Pilate the governor.</p> <p>3 Then Judas, who <sup>1</sup>betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I <sup>1</sup>betrayed <sup>2</sup>innocent blood. But they said, What is that to us? see thou <i>to it</i>. 5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. 6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the <sup>3</sup>treasury, since it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken through</p>	<p>1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.</p>	<p>1 And the whole company of them</p> <p>rose up, and brought him before Pilate.</p>

<sup>1</sup> See marginal note on ch. 10:4. *sacred treasury*. Comp. Mk. 7:11.

<sup>2</sup> Many ancient authorities read *righteous*. <sup>3</sup> Gr. *corbanas*, that is,



## MATT. 27

Jeremiah the prophet, saying,  
<sup>1</sup>And <sup>2</sup>they took the thirty  
 pieces of silver, the price of  
 him that was priced, <sup>3</sup>whom  
*certain* of the children of Israel  
 did price; 10 and <sup>4</sup>they gave  
 them for the potter's field, as  
 the Lord appointed me.

11 Now Jesus stood before  
 the governor:

and the governor asked him,  
 saying,  
 Art thou the King of the Jews?  
 And Jesus said unto him,

Thou sayest.

12 And when he was accused  
 by the chief priests and elders,  
 he answered nothing.

13 Then saith Pilate unto him,

Hearst thou not  
 how many things  
 they witness against thee?

14 And he gave him no answer,  
 not even to one word:  
 insomuch that the governor  
 marvelled greatly.

## MARK 15

2 And Pilate asked him,

Art thou the King of the Jews?  
 And he answering saith unto  
 him,

Thou sayest.

3 And the chief priests accused  
 him of many things.

4 And Pilate again asked him,  
 saying,

Answerest thou nothing?  
 behold how many things  
 they accuse thee of.

5 But Jesus no more answered  
 anything;  
 insomuch that Pilate  
 marvelled.

## LUKE 23

2 And they began to accuse  
 him, saying, We found this  
 man perverting our nation,  
 and forbidding to give tribute  
 to Cæsar, and saying that he  
 himself is Christ a king.

3 And Pilate asked him,  
 saying,

Art thou the King of the Jews?  
 And he answered him and said,

Thou sayest.

4 And Pilate said unto the  
 chief priests and the multi-  
 tudes, I find no fault in this  
 man. 5 But they were the  
 more urgent, saying, He stir-  
 reth up the people, teaching  
 throughout all Judæa, and  
 beginning from Galilee even  
 unto this place. 6 But when  
 Pilate heard it, he asked  
 whether the man were a Gali-

<sup>1</sup> Zech. 11:12, 13. <sup>2</sup> Or, I took  
 ancient authorities read I gave.

<sup>3</sup> Or, whom they priced on the part of the sons of Israel

<sup>4</sup> Some

MATT. 27

MARK 15

LUKE 23

læan. 7 And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some <sup>2</sup>miracle done by him. 9 And he questioned him in many words; but he answered him nothing. 10 And the chief priests and the scribes stood, vehemently accusing him. 11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. 12 And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

13 And Pilate called together the chief priests and the rulers and the people, 14 and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for <sup>3</sup>he sent him back unto us; and behold, nothing worthy of death hath been done by him. 16 I will therefore chastise him, and release him.<sup>4</sup>

15 Now at <sup>1</sup>the feast the governor was wont

6 Now at <sup>1</sup>the feast he used

<sup>1</sup> Or, a feast <sup>2</sup> Gr. sign. <sup>3</sup> Many ancient authorities read *I sent you to him.* <sup>4</sup> Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one prisoner.* Comp. Mt. 27:15; Mk. 15:6; Jn. 18:39. Others add the same words after ver. 19.

MATT. 27	MARK 15	LUKE 23
to release unto the multitude one prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas.	to release unto them one prisoner, whom they asked of him. 7 And there was one called Barabbas, <i>lying</i> bound with them that had made insurrection, men who in the insurrection had committed murder. 8 And the multitude went up and began to ask him to <i>do as</i> he was wont to do unto them.	[Cf. vs. 18 19 below]
17 When therefore they were gathered together, Pilate said unto them,  Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? 18 For he knew that for envy they had delivered him up. 19 And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him. 20 Now the chief priests and the elders persuaded the multitudes	9 And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he perceived that for envy the chief priests had delivered him up.	
that they should ask for Barabbas,	11 But the chief priests stirred up the multitude,	18 But they cried out all together, saying, Away with this man, and release unto us Barabbas:—
and destroy Jesus. 21 But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas.	that he should rather release Barabbas unto them. [Cf. vs. 7 above]  12 And Pilate again answered and said unto them,	19 one who for a certain insurrection made in the city, and for murder, was cast into prison.  20 And Pilate spake unto them again,  desiring to release Jesus;

MATT. 27	MARK 15	LUKE 23
<p>22 Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified. 23 And he said,</p>	<p>What then shall I do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 And Pilate said unto them,</p>	<p>21 but they shouted, saying, Crucify, crucify him. 22 And he said unto them the third time, Why, what evil hath this man done?</p>
<p>Why, what evil hath he done?</p>	<p>Why, what evil hath he done?</p>	<p>Why, what evil hath this man done?</p>
<p>But they cried out exceedingly, saying, Let him be crucified. 24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent <sup>1</sup>of the blood of this righteous man; see ye to it. 25 And all the people answered and said, His blood be on us, and on our children</p>	<p>But they cried out exceedingly, Crucify him.</p>	<p>I have found no cause of death in him: I will therefore chastise him and release him. 23 But they were urgent with loud voices, asking that he might be crucified.</p>
<p>26 Then released he unto them Barabbas;</p>	<p>15 And Pilate, wishing to con- tent the multitude, released unto them Barabbas,</p>	<p>And their voices prevailed. 24 And Pilate gave sentence that what they asked for should be done. 25 And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up</p>
<p>but Jesus he scourged and delivered to be crucified. 27 Then the soldiers of the governor took Jesus into the <sup>2</sup>Prætorium, and gathered unto him the whole <sup>3</sup>band. 28 And they <sup>4</sup>stripped him,</p>	<p>and delivered Jesus, when he had scourged him, to be crucified. 16 And the soldiers led him away within the court, which is the <sup>5</sup>Prætorium; and they call together the whole <sup>3</sup>band.</p>	<p>to their will.</p>

<sup>1</sup> Some ancient authorities read *of this blood*: see *ye*, etc. <sup>2</sup> Or, *palace* <sup>3</sup> Or, *cohort* <sup>4</sup> Some ancient authorities read *clothed*. <sup>5</sup> Or, *palace*. See Mk. 15:16.

**MATT. 27**  
and put on him  
a scarlet robe.  
29 And they platted a crown  
of thorns  
and put it upon his head,  
and a reed in his right hand;  
and they kneeled down before  
him,  
and mocked him, saying,  
Hail, King of the Jews!  
30 And they spat upon him,  
and took the reed  
and smote him on the head.

31 And when they had mocked  
him, they took off from him  
the robe,  
and put on him his garments,  
and led him away  
to crucify him.

**MARK 15**  
17 And they clothe him with  
purple,  
and plattng a crown  
of thorns,  
they put it on him;

18 and they began to salute  
him,

Hail, King of the Jews!

19 And they smote his head  
with a reed,  
and spat upon him,  
and bowing their knees <sup>2</sup>wor-  
shipped him.

20 And when they had mocked  
him, they took off from him  
the purple,  
and put on him his garments.  
And they led him out  
to crucify him.

178. THE CRUCIFIXION OF JESUS

**MATT. 27:32-56**  
32 And as they came out,  
  
they found a man  
of Cyrene, Simon by name:  
  
him they <sup>1</sup>compelled  
to go *with them*,  
that he might bear his cross.

**MARK 15:21-41**  
21 And  
  
they <sup>1</sup>compel one passing by,  
Simon of Cyrene,  
coming from the country,  
the father of Alexander and  
Rufus,  
  
to go *with them*,  
that he might bear his cross.

**LUKE 23:26-49**  
26 And when they led him  
away,  
they laid hold upon  
one Simon of Cyrene,  
coming from the country,  
  
and laid on him  
  
the cross, to bear it after Jesus.

27 And there followed him a  
great multitude of the people,  
and of women who bewailed  
and lamented him. 28 But  
Jesus turning unto them said,  
Daughters of Jerusalem, weep  
not for me, but <sup>2</sup>weep for your-  
selves, and for your children.

<sup>1</sup> Gr. *impressed*. <sup>2</sup> See marginal note on ch. 5:6. <sup>3</sup> Gr. *impress*.



MATT. 27

33 And when they were come unto a place called Golgotha, that is to say, The place of a skull, 34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. 35 And when they had crucified him,

[Cf. vs. 38 below]

they parted his garments among them, casting lots;

36 and they sat and watched him there.

[Cf. vs. 41 below]

[Cf. vs. 42 below]

MARK 15

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they offered him wine mingled with myrrh:

but he received it not. 24 And they crucify him,

[Cf. vs. 27 below]

and part his garments among them, casting lots upon them, what each should take. 25 And it was the third hour, and they crucified him.

[Cf. vs. 31 below]

[Cf. vs. 32 below]

LUKE 23

29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in the green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they came unto the place which is called

The skull,

there they crucified him,

and the malefactors, one on the right hand and the other on the left.

34 <sup>1</sup>And Jesus said, Father, forgive them; for they know not what they do.

And parting his garments among them, they cast lots.

35 And the people stood beholding.

And the rulers also scoffed at him, saying,

He saved others; let him save himself, if this is the Christ of God, his chosen.

36 And the soldiers also mocked him, coming to him,

<sup>1</sup> According to the Latin, *Calvary*, which has the same meaning. *And Jesus said, Father, forgive them; for they know not what they do.*

<sup>2</sup> Some ancient authorities omit

## MATT. 27

[Cf. vs. 48 below]

[Cf. vs. 40 below]

37 And they set up over his head his accusation written, THIS IS JESUS

THE KING OF THE JEWS.

38 Then are there crucified with him two robbers, one on the right hand and one on the left.

39 And they that passed by railed on him, wagging their heads, 40 and saying, Thou that destroyest the <sup>1</sup>temple,

and buildest it in three days, save thyself:

if thou art the Son of God, come down from the cross.

41 In like manner also the chief priests mocking *him*, with

the scribes and elders, said, 42 He saved others;

<sup>2</sup>himself he cannot save.

He is the King of Israel;

let him now come down from the cross, and we will believe on him.

43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.

44 And the robbers also that were crucified with him east upon him the same reproach.

## MARK 15

[Cf. vs. 36 below]

[Cf. vs. 30 below]

26 And the superscription of his accusation was written over,

THE KING OF THE JEWS.

27 And with him they crucify two robbers;

one on his right hand, and one on his left.<sup>3</sup>

29 And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the <sup>1</sup>temple,

and buildest it in three days, 30 save thyself, and

come down from the cross.

31 In like manner also the chief priests mocking *him* among themselves with the scribes said,

He saved others; <sup>2</sup>himself he cannot save.

32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe.

And they that were crucified with him reproached him.

## LUKE 23

offering him vinegar, 37 and saying, If thou art the King of the Jews, save thyself.

38 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

[Cf. vs. 32, 33<sup>b</sup> above]

[Cf. vs. 37 above]

[Cf. vs. 35 above]

[Cf. vs. 35 above]

39 And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same con-

<sup>1</sup> Or, *sanctuary*    <sup>2</sup> Or, *can he not save himself?*    <sup>3</sup> Many ancient authorities insert vs. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Lk. 22:37.

MATT. 27

45 Now from the sixth hour there was darkness over all the <sup>1</sup>land until the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying,

<sup>2</sup>Eli, Eli, lama sabachthani? that is,

My God, my God, <sup>3</sup>why hast thou forsaken me?

47 And some of them that stood there,

when they heard it, said, This man calleth Elijah.

48 And straightway

one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 And the rest said, Let he; let us see whether Elijah cometh to save him.<sup>4</sup>

[Cf. vs. 51 below]

50 And Jesus cried again with a loud voice,

and yielded up his spirit.

MARK 15

33 And when the sixth hour was come, there was darkness over the whole <sup>1</sup>land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice,

Eloi, Eloi, lama sabachthani? which is, being interpreted,

<sup>2</sup>My God, my God, <sup>3</sup>why hast thou forsaken me?

35 And some of them that stood by,

when they heard it, said, Behold, he calleth Elijah.

36 And

one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink,

saying, Let be; let us see whether Elijah cometh to take him down.

[Cf. vs. 38 below]

37 And Jesus uttered a loud voice,

and gave up the ghost.

LUKE 23

demnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said, Jesus, remember me when thou comest <sup>1</sup>in thy kingdom. 43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole <sup>1</sup>land until the ninth hour, 45 <sup>2</sup>the sun's light failing:

and the veil of the <sup>3</sup>temple was rent in the midst.

46 <sup>4</sup>And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

<sup>1</sup> Or, earth <sup>2</sup> Ps. 22:1. <sup>3</sup> Or, why didst thou forsake me? <sup>4</sup> Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See Jn. 19:34. <sup>5</sup> Some ancient authorities read *into thy kingdom.* <sup>6</sup> Gr. the sun failing. <sup>7</sup> Or, sanctuary <sup>8</sup> Or, *And when Jesus had cried with a loud voice, he said*

MATT. 27	MARK 15	LUKE 23
<p>51 And behold, the veil of the <sup>1</sup>temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrec- tion they entered into the holy city and appeared unto many. 54 Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was <sup>2</sup>the Son of God.</p>	<p>38 And the veil of the <sup>1</sup>temple was rent in two from the top to the bottom.</p>	<p>[Cf. vs. 45b above]</p>
<p>55 And many women were there  beholding from afar, who had followed Jesus from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the mother of <sup>3</sup>James and Joses, and the mother of the sons of Zebedee.</p>	<p>39 And when the centurion,  who stood by over against him, saw that he <sup>4</sup>so gave up the ghost, he said, Truly this man was <sup>2</sup>the Son of God.</p> <p>40 And there were also women [Cf. vs. 41 below]</p> <p>beholding from afar:</p> <p>among whom <i>were</i> both Mary Magdalene, and Mary the mother of <sup>3</sup>James the <sup>5</sup>less and of Joses, and Salome;</p> <p>41 who, when he was in Galilee, followed him, and ministered unto him; and many other women that came up with him unto Jerusalem.</p>	<p>47 And when the centurion  saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smit- ing their breasts. 49 And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.</p> <p>[Cf. vs. 49 above]</p>

<sup>1</sup> Or, sanctuary    <sup>2</sup> Or, a son of God    <sup>3</sup> Or, Jacob    <sup>4</sup> Many ancient authorities read so cried out, and gave up the ghost.    <sup>5</sup> Gr. little.

## 179. THE BURIAL OF JESUS

MATT. 27:57-61

57 And when even was come,

[Cf. vs. 62 below]

there came a rich man from  
Arimathæa, named Joseph,

who also himself was  
Jesus' disciple:  
58 this man went  
to Pilate, and  
asked for the body of Jesus.

Then Pilate commanded it to be  
given up.

59 And Joseph took the body,  
and wrapped it  
in a clean linen cloth,  
60 and laid it  
in his own new tomb,  
which he had hewn out  
in the rock:

and he rolled a great stone  
to the door of the tomb,  
and departed.

[Cf. vs. 62 below]

61 And Mary Magdalene was

MARK 15:42-47

42 And when even was now  
come,  
because it was the Preparation,  
that is, the day before the sab-  
bath,

43 there came  
Joseph of Arimathæa,  
a councillor of honorable estate,

who also himself was  
looking for the kingdom of God;  
and he boldly went in  
unto Pilate, and  
asked for the body of Jesus.

44 And Pilate marvelled if he  
were already dead: and calling  
unto him the centurion, he  
asked him whether he had  
been any while dead. 45 And  
when he learned it of the cen-  
turion,

he granted the corpse to Joseph.

46 And he bought a linen cloth,  
and taking him down,  
wound him  
in the linen cloth,  
and laid him  
in a tomb  
which he had hewn out  
of a rock;

and he rolled a stone  
against the door of the tomb.

[Cf. vs. 42 above]

47 And Mary Magdalene

LUKE 23:50-56

[Cf. vs. 54 below]

50 And behold, a man named  
Joseph,  
who was a councillor,  
a good and righteous man  
51 (he had not consented to  
their counsel and deed),  
a man of Arimathæa,  
a city of the Jews,  
who was  
looking for the kingdom of God:  
52 this man went  
to Pilate, and  
asked for the body of Jesus.

53 And he took it down,  
and wrapped it  
in a linen cloth,  
and laid him  
in a tomb  
that was hewn  
in stone,  
where never man had yet lain.

54 And it was the day of the  
Preparation,  
and the sabbath <sup>2</sup>drew on.  
55 And the women, who had

<sup>1</sup> Many ancient authorities read *were already dead.* <sup>2</sup> Gr began to dawn.



MATT. 27	MARK 15	LUKE 23
there, and the other Mary,  sitting over against the sepulchre.	and Mary the <i>mother</i> of Joses  beheld where he was laid.  [MARK 16:1] [And when the sabbath was past, Mary Magdalene, and Mary the <i>mother</i> of <sup>1</sup> James, and Salome, bought spices, that they might come and anoint him.] (§181)	come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid.  56 And they returned, and  prepared spices and ointments.  And on the sabbath they rested according to the commandment.

180. THE WATCH AT THE SEPULCHRE

MATT. 27:62-66

62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, 63 saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. 65 Pilate said unto them, <sup>2</sup>Ye have a guard: go, <sup>3</sup>make it *as* sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

<sup>1</sup> Or, *Jacob*    <sup>2</sup> Or, *Take a guard*    <sup>3</sup> Gr, *make it sure, as ye know.*

# PART VI

## THE RESURRECTION NARRATIVES

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### 131. THE RESURRECTION MORNING

MATT. 28:1-10	MARK 16:1-8 [9-11]	LUKE 24:1-12 [LUKE 23:56a]
<p>1 Now late on the sabbath day,</p> <p>as it began to dawn toward the first <i>day</i> of the week,</p> <p>came Mary Magdalene and the other Mary</p> <p>to see the sepulchre.</p> <p>2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers did quake, and became as dead men.</p> <p>[Cf. vs. 2<sup>b</sup> above]</p>	<p>1 And when the sabbath was past, Mary Magdalene, and Mary the <i>mother</i> of <sup>1</sup>James, and Salome, bought spices, that they might come and anoint him.</p> <p>2 And very early on the first day of the week, they come to the tomb</p> <p>when the sun was risen.</p> <p>3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?</p> <p>4 and looking up, they see that the stone is rolled back: for it was exceeding great.</p>	<p>[And they returned, and [Cf. vs. 10 below]</p> <p>prepared spices and ointments.] (§179)</p> <p>1 But on the first day of the week, at early dawn, they came unto the tomb,</p> <p>bringing the spices which they had prepared.</p> <p>2 And they found the stone rolled away from the tomb.</p>

<sup>1</sup> Or, *Jacob*

## MATT. 23

5 And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.  
6 He is not here; for he is risen, even as he said.

Come, see the place <sup>1</sup>where the Lord lay.

7 And go quickly, and tell his disciples,  
He is risen from the dead; and lo, he goeth before you into Galilee;  
there shall ye see him:  
so, I have told you.

8 And they departed quickly from the tomb  
with fear and great joy,

and ran to bring his disciples word.

## MARK 16

5 And entering into the tomb,

they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

6 And he saith unto them,

Be not amazed:  
ye seek Jesus, the Nazarene, who hath been crucified:  
he is risen; he is not here:

behold, the place where they laid him!

7 But go, tell his disciples and Peter,

He goeth before you into Galilee:  
there shall ye see him, as he said unto you.

8 And they went out, and fled from the tomb;  
for trembling and astonishment had come upon them:  
and they said nothing to any one; for they were afraid.

[9 <sup>2</sup>Now when he was risen early on the first day of the week,

## LUKE 24

3 And they entered in, and found not the body <sup>3</sup>of the Lord Jesus.

4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them

in dazzling apparel:

5 and as they were affrighted and bowed down their faces to the earth,  
they said unto them,

Why seek ye <sup>4</sup>the living among the dead?

6 <sup>5</sup>He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,  
7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

<sup>1</sup> Many ancient authorities read *where he lay*. <sup>2</sup> The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel. <sup>3</sup> Some ancient authorities omit *of the Lord Jesus*. <sup>4</sup> Gr, *him that liveth*. <sup>5</sup> Some ancient authorities omit *He is not here, but is risen*.

Wids up  
omen at tomb  
Jesus appears

MATT. 28

9 And behold, Jesus met them,  
saying, All hail.  
And they came and took hold  
of his feet, and 'worshipped him.  
10 Then saith Jesus unto them,  
Fear not:

go  
tell my brethren

that they depart into Galilee,  
and there shall they see me.

[Cf. vs. 1 above]

MARK 16

he appeared first to Mary Mag-  
dalene, from whom he had cast  
out seven demons.

10 She went and  
told them that had been with him  
as they mourned and wept.

[Cf. vs. 1 above]

11 And they, when they heard  
that he was alive,  
and had been seen of her,

disbelieved.]

didn't  
rob grave

LUKE 24

8 And they remembered his  
words,  
9 and returned <sup>2</sup>from the tomb,  
and told all these things to the  
eleven, and to all the rest.

10 Now they were Mary Mag-  
dalene, and Joanna,  
and Mary the *mother* of James:  
and the other women with  
them told these things unto  
the apostles.

didn't pass out of  
church

11 And these words appeared  
in their sight as idle talk;  
and they disbelieved them.

12 <sup>3</sup>But Peter arose, and ran  
unto the tomb; and stooping  
and looking in, he seeth the  
linen cloths by themselves;  
and he <sup>4</sup>departed to his home,  
wondering at that which was  
come to pass.

182. THE REPORT OF THE WATCH

MATT. 28:11-15

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. 12 And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this <sup>5</sup>come to the governor's ears, we will persuade him, and rid you of care. 15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and *continueth* until this day.

<sup>1</sup> See marginal note on ch. 2:2. <sup>2</sup> Some ancient authorities omit *from the tomb*. <sup>3</sup> Some ancient authorities omit ver. 12. <sup>4</sup> Or, *departed, wondering with himself*. <sup>5</sup> Or, *come to a hearing before the governor*

## 183. THE WALK TO EMMAUS

[MARK 16:12, 13]

[12 And after these things he was manifested in another form unto two of them, as they walked, on their way into the country.

LUKE 24:13-35

13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. 14 And they communed with each other of all these things which had happened. 15 And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, <sup>1</sup>What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. 18 And one of them, named Cleopas, answering said unto him, <sup>2</sup>Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. 21 But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass. 22 Moreover certain women of our company amazed

<sup>1</sup> Gr. *What words are these that ye exchange one with another.* <sup>2</sup> Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things*



[MARK 16]

LUKE 24

us, having been early at the tomb; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. 24 And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. 25 And he said unto them, O foolish men, and slow of heart to believe <sup>in</sup> all that the prophets have spoken! 26 Behooved it not the Christ to suffer these things, and to enter into his glory? 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they were going: and he made as though he would go further. 29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking <sup>it</sup> he gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? 33 And they rose up that very hour, and returned to Jerusalem, and found the eleven

*recognize him  
in flesh & blood  
and the miracle  
he vanishes*

13 And they went away

<sup>1</sup> Or, after <sup>2</sup> Or, loaf

## [MARK 16]

and told it unto the rest:

neither believed they them.]

## LUKE 24

gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

## 184. THE APPEARANCE IN JERUSALEM, THOMAS BEING ABSENT

## [MARK 16:14]

[14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen.]

## LUKE 24:36-43

36 And as they spake these things, he himself stood in the midst of them, <sup>1</sup>and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they beheld a spirit. 38 And <sup>2</sup>he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? 39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. 40 <sup>2</sup>And when he had said this, he showed them his hands and his feet. 41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? 42 And they gave him a piece of a broiled fish<sup>3</sup>. 43 And he took it, and ate before them.

## 185. THE APPEARANCE TO THE ELEVEN IN GALILEE

## MATT. 28:16-20

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had

## [MARK 16:15-18]

<sup>1</sup> Some ancient authorities omit *and saith unto them, Peace be unto you.* <sup>2</sup> Some ancient authorities omit ver. 40. <sup>3</sup> Many ancient authorities add *and a honeycomb.*

MATT. 28

appointed them. 17 And when they saw him, they <sup>1</sup>worshipped him; but some doubted. 18 And Jesus came to them and spake unto them, saying, <sup>2</sup>All authority hath been given unto me in heaven and on earth.

19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you; and lo, I am with you <sup>3</sup>always, even unto <sup>4</sup>the end of the world.

[MARK 16]

[15 And he said unto them, Go ye into all the world, and preach the <sup>5</sup>gospel to the whole creation.

16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. 17 And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with <sup>6</sup>new tongues;

18 they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.]

[LUKE 10:22a]

[<sup>7</sup>All things have been delivered unto me of my Father:] (§102)

[LUKE 10:19]

[Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.] (§102)

Matt. 11:27a

<sup>8</sup>All things have been delivered unto me of my Father: (§47)

<sup>1</sup> See marginal note on ch. 2:2. <sup>2</sup> Gr. *all the days*. <sup>3</sup> Or *the consummation of the age*. <sup>4</sup> See marginal note on ch. 1:1. <sup>5</sup> Some ancient authorities omit *new*.

## 186. THE FINAL APPEARANCE AND THE ASCENSION

[MARK 16:19, 20]

LUKE 24:44-53

Ascension

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. 45 Then opened he their mind, that they might understand the scriptures; 46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance <sup>1</sup>and remission of sins should be preached in his name unto all the <sup>2</sup>nations, beginning from Jerusalem. 48 Ye are witnesses of these things. 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

predic  
Pentecost

50 And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them.

[19 So then the Lord Jesus, after he had spoken unto them,

51 And it came to pass, while he blessed them, he parted from them, <sup>3</sup>and was carried up into heaven.

just men  
as flesh  
alone

was received up into heaven, and sat down at the right hand of God.

52 And they <sup>4</sup>worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, blessing God.

20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.]

<sup>1</sup> Some ancient authorities read *unto*. <sup>2</sup> Or, *nations*. *Beginning from Jerusalem ye are witnesses*  
<sup>3</sup> Some ancient authorities omit *and was carried up into heaven*. <sup>4</sup> Some ancient authorities omit *worshipped him, and*. See marginal note on ch. 4:7.





IN THE ORDER OF THEIR OCCURRENCE IN THE HARMONY<sup>1</sup>

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OLD TESTAMENT QUOTATIONS AND ALLUSIONS IN THE GOSPELS

	SECTION					Mic. 5:2
12	.	cMatt. 2:6	.	.	.	Hos. 11:1
13	.	bMatt. 2:15	.	.	.	Jer. 31:15
13	.	bMatt. 2:18	.	.	.	Is. 11:1 (?)
13	.	bMatt. 2:23	.	.	.	1 Sam. 2:26
16	.	.	.	eLuke 2:52	.	Mal. 3:1
17	.	.	bMark 1:2	Cf. §§7, 47	.	Is. 40:3
17	.	bMatt. 3:3	bMark 1:3	bLuke 3:4	.	Is. 40:4, 5
17	.	.	.	bLuke 3:5, 6	.	Deut. 8:3
19	.	aMatt. 4:4	.	aLuke 4:4	.	P's. 91:11, 12
19	.	cMatt. 4:6	.	eLuke 4:10, 11	.	Deut. 6:16
19	.	aMatt. 4:7	.	aLuke 4:12	.	Deut. 6:13
19	.	aMatt. 4:10	.	aLuke 4:8	.	Is. 9:1, 2
20	.	bMatt. 4:15, 16	.	.	.	Is. 61:1, 2
21	.	.	.	aLuke 4:18, 19; cf. vs. 21	.	1 Kings 17:9
21	.	.	.	aLuke 4:26	.	2 Kings 5:1, 14
21	.	.	.	aLuke 4:27	.	Is. 53:4
24	.	bMatt. 8:17	.	.	.	Lev. 13:49
27	.	dMatt. 8:4	dMark 1:44	dLuke 5:14; cf. §132	.	Hos. 6:6
29	.	aMatt. 9:13; cf. §31	.	.	.	1 Sam. 21:6
31	.	dMatt. 12:3, 4	dMark 2:25, 26	dLuke 6:3, 4	.	Num. 28:9, 10
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